DOCUMENT RESUME

ED 459 128 SO 033 432

AUTHOR	Flowers, Nancy
TITLE	The Human Rights Education Handbook: Effective Practices for Learning, Action, and Change. Human Rights Education Series, Topic Book.
INSTITUTION	Minnesota Univ., Minneapolis. Human Rights Resource Center.; Stanley Foundation, Muscatine, IA.
REPORT NO	No-4
ISBN	ISBN-0-9675334-3-0
PUB DATE	2000-00-00
NOTE	172p.; With Marcia Bernbaum, Kristi Rudelius-Palmer, and Joel Tolman.
AVAILABLE FROM	Human Rights Resource Center, University of Minnesota, 229 19th Avenue South, Room 439, Minneapolis, MN 55455 ($19.95). Tel: 888-HREDUC8 (Toll Free); Fax: 612-625-2011; e-mail: humanrts@tc.umn.edu. For full text: http://www.hrusa.org/hrmaterials/hreduseries/hrhandbook1/toc.html.
PUB TYPE	Guides - Classroom - Teacher (052)
EDRS PRICE	EDRS Price MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Civil Liberties; Higher Education; *Instructional Effectiveness; Secondary Education; Social Studies
IDENTIFIERS	Social Justice

ABSTRACT

Conveying the "common language of humanity" is the whole purpose of human rights education. Concerned citizens need to understand and embrace the fundamental principles of human dignity and equality and accept the personal responsibility to defend the rights of all people. This handbook is intended to help people who care about human rights to become effective educators, able to share both their passion and their knowledge. To further human rights education in its many forms, the handbook lays out the basics: why, for whom, what, where, who, and how. It draws on the experience of educators and organizations, illustrating their effective practices and distilling their accumulated insights. The handbook is designed to be used as a ready reference and tool: easy to read, easy to use, easy to photocopy. Each chapter can stand alone. The handbook is divided into the following parts: "Introduction"; "Part 1: An Introduction to Human Rights Education"; "Part 2: The Art of Facilitation"; "Part 3: Essential Components of Human Rights Education"; "Part 4: Methodologies for Human Rights Education"; "Part 5: Planning Presentations for Human Rights Education"; "Part 6: Evaluating Human Rights Programs"; "Part 7: Human Rights Education Resources" (i.e., printed and electronic resources, media resources, organizations engaged in human rights education, Web sites for human rights education); and "Index of Methods, Techniques, and Activities." (BT)

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 459 128

So

THE HUMAN RIGHTS EDUCATION HANDBOOK

Effective Practices for Learning, Action, and Change

BY
NANCY FLOWERS
with Marcia Bernbaum, Kristi Rudelius-Palmer, and Joel Tolman

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE, AND IN ELECTRONIC MEDIA FOR ERIC COLLECTION SUBSCRIBERS ONLY, HAS BEEN GRANTED BY
K. Rudelius-Palmer
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
2A

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☑ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

SO033432

HUMAN RIGHTS EDUCATION SERIES

Topic Book 4

A PUBLICATION OF
THE HUMAN RIGHTS RESOURCE CENTER and THE STANLEY FOUNDATION

BEST COPY AVAILABLE

The Human Rights Education Handbook

Effective Practices for Learning, Action, and Change

BY
NANCY FLOWERS
with Marcia Bernbaum, Kristi Rudelius-Palmer, and Joel Tolman

HUMAN RIGHTS EDUCATION SERIES

Topic Book 4

A PUBLICATION OF
THE HUMAN RIGHTS RESOURCE CENTER and *THE STANLEY FOUNDATION*

Copyright © 2000
Human Rights Resource Center, University of Minnesota

The *Human Rights Education Handbook: Effective Practices for Learning, Action, and Change* may be reproduced without permission for educational use only. Excerpted or adapted material from this publication must include full citation of the source. To reproduce for any other purposes, a written request must be submitted to the Human Rights Resource Center.

Book design by Terri Kinne.

Illustrations for this book were taken with permission from
The Art of Rini Templeton (Seattle, Washington: Real Comet Press, 1987).

ISBN 0-9675334-3-0

To order further copies of *The Human Rights Education Handbook: Effective Practices for Learning, Action, and Change* or other Human Rights Education Series texts, contact:

Human Rights Resource Center
University of Minnesota
Law School Room 437
229 19th Avenue South
Minneapolis, MN 55455

1-888-HREDUC8
humanrts@tc.umn.edu
http://www.hrusa.org

A contribution to the United Nations Decade for Human Rights Education, 1995-2004

TABLE OF CONTENTS

INTRODUCTION

The Purpose of this Handbook v
Using *The Human Rights Education Handbook* v

PART I: AN INTRODUCTION TO HUMAN RIGHTS EDUCATION

A. What Are Human Rights? 3
B. What Is Human Rights Education? 7
C. Why? The Goals of Human Rights Education 10
D. For Whom? The Need for Human Rights Education 15

PART II: THE ART OF FACILITATION

A. Personal Challenges for the Human Rights Educator 23
B. The Practice of Facilitation 23
C. Strategies for Effective Facilitation 26
D. Facilitating Human Rights Education 29
E. Dealing With Difficulties 30

PART III. ESSENTIAL COMPONENTS OF HUMAN RIGHTS EDUCATION

A. What? The Content of Human Rights Education 35
B. How? Human Rights Learning Communities 42
C. How? Building Blocks for Human Rights Education 45
D. Where? Adapting to Local Context, Cultures, and Concerns 53

PART IV. METHODOLOGIES FOR HUMAN RIGHTS EDUCATION

A. Methods for Human Rights Education 59
B. Techniques for Human Rights Education 75
C. Activities for Human Rights Education 78

PART V. PLANNING PRESENTATIONS FOR HUMAN RIGHTS EDUCATION

A. Principles for Human Rights Presentations 101
B. Encouraging Human Rights Education in Your Community 103
C. Sample Timelines, Checklists, and Evaluation Forms 112
D. Workshop Models for Human Rights Education 118

TABLE OF CONTENTS *continued*

PART VI. EVALUATING HUMAN RIGHTS PROGRAMS

A. Introduction 137

B. Questions About Evaluation 138

C. Three Evaluation Scenarios 150

PART VII. HUMAN RIGHTS EDUCATION RESOURCES

A. Printed and Electronic Resources 157

B. Media Resources 163

C. Principal US Organizations Engaged in Human Rights Education 164

D. Web Sites for Human Rights Education 166

INDEX OF METHODS, TECHNIQUES, AND ACTIVITIES

Methods for Human Rights Education 167

Techniques for Human Rights Education 167

Activities for Human Rights Education 168

ABOUT THE HUMAN RIGHTS EDUCATION SERIES

The Human Rights Education Series is published by the Human Rights Resource Center at the University of Minnesota and the Stanley Foundation. Edited by Nancy Flowers, the series provides resources for the ever-growing body of educators and activists working to build a culture of human rights in the United States and throughout the world. Other publications in the series include:

Human Rights Here and Now:
Celebrating the Universal Declaration of Human Rights
edited by Nancy Flowers

Economic and Social Justice:
A Human Rights Perspective
by David Shiman

Raising Children with Roots, Rights & Responsibilities:
Celebrating the UN Convention on the Rights of the Child
by Lori Dupont, Joanne Foley, and Annette Gagliardi

Lesbian, Gay, Bisexual, and Transgender Rights:
A Human Rights Perspective
by David M. Donahue

ABOUT THE PUBLICATION PARTNERS

The Stanley Foundation is a private operating foundation that conducts varied programs and activities designed to provoke thought and encourage dialogue on world affairs and directed toward achieving a secure peace with freedom and justice. For further information contact: http://www.stanleyfdn.org.

The Human Rights Resource Center at the University of Minnesota fosters learning that develops the knowledge, skills, and values needed to build a universal culture of human rights, especially in the United States.

Human Rights Resource Center
University of Minnesota
439 Law Center
229 19th Avenue South
Minneapolis, MN 55455

1-888-HREDUC8
humanrts@tc.umn.edu
http://www.hrusa.org
http://www.umn.edu/humanrts

ABOUT THE PRINCIPAL CONTRIBUTORS

Marcia Bernbaum (Ph.D. in Development Psychology from The George Washington University, 1974) has twenty-five years of experience in international development, twenty with the US Agency for International Development (USAID) as a human resources development officer and subsequently in senior management. Since 1996, when she retired from USAID, Dr. Bernbaum has carried out consultancies in evaluation, strategic planning, and organizational development with an emphasis on promoting reform through supporting civil society organizations.

In 1998 Dr. Bernbaum conducted a case study of a program to train Peruvian community leaders in human rights, democracy, and citizen participation in which she piloted an innovative methodology to asses the impacts of a program that has a strong leadership and empowerment focus on the lives of community leaders. In 1999 Dr. Bernbaum received a Human Rights Community award from the United Nations Association of the United States for her work on the Peru human rights education study and for her work moderating an internet discussion group of psychologists around the word addressing issues of human rights violations.

Nancy Flowers has worked to develop Amnesty International USA's education program and is a co-founder of Human Rights USA. As a consultant to UN agencies, governments, and NGOs, she has helped establish national and international networks of educators, develop materials, and train activists, professionals, and military and police personnel in Africa, Asia, Eastern Europe, and the Middle East. She is the author of articles and books on human rights education, most recently *Local Action/Global Change: Learning about the Human Rights of Women and Girls* (UNIFEM, 1999) and editor of the University of Minnesota Human Rights Resource Center's *Human Rights Education Series*.

Kristi Rudelius-Palmer is a human rights educator and activist and has co-directed the Human Rights Center at the University of Minnesota since its establishment in 1989. She worked with community members to found the Partners in Human Rights Education program, which trains lawyers, community representatives, and educators to facilitate human rights education in pre-K through high school classrooms in Minnesota. She was a co-founder of Human Rights USA and creator of the national Human Rights Resource Center and Web Site, which services the nation with resources and training for building a human rights movement. She also oversees the publishing of *The Human Rights Education Series*, produced by the Human Rights Resource Center with diverse organizational partners.

Joel Tolman is an educator and youth activist based in Washington, DC. He is currently a Program Associate at the United States offices of the International Youth Foundation and also serves on the Board of Directors of Global Youth Connect, an international youth-directed human rights.

ACKNOWLEDGEMENTS

The example of many educators for social justice has inspired and informed this handbook: Mahnaz Afkhani, Florence Butegwa, Margot Brown, Richard Pierre Claude, Lindley Couronne, Astrit Dautaj, Clarence Dias, David Donahue, Krishanti Dharmaraj, Sushanna Ellington, Lea Espillardo, Bill Fernekes, Susan Fountain, Anette Faye Jacobsen, Todd Jennings, Dan Jones, Helen Kijo-Bisimba, Jana Kviecinska, Cheryl Law, Ed Markarian, J. Paul Martin, David McQuoid- Mason, Abraham Magendzo Kolestrein, Uki Maroshek-Klarman, Peggy McIntosh, Julie Mertus, Piret Multer, Edward O'Brien, Usa Ratana-Olarn, Betty Reardon, Loretta Ross, Elena Rusakova, Marge Schuler, Cristina Sganga, Pacharin Sinlawan, Marie-Louise Strom, Emily Style, Claire Thomas, Cosette Thompson, Felisa Tibbitts, Sulev Vâldmaa, Nick Wilson, Felice Yeban.

In particular I am indebted to the creativity and rich experience generously shared by participants at three gatherings of human rights educators:

1) The March 1999 retreat in Bolinas, California, sponsored by the Human Rights Resource Center and Global Youth Connect: Marcia Bernbaum, Lesley Carson, Chris Cavanaugh, Arn Chorn Pond, Mona Chun, Tad Hargrave, Antonio Medrano, Eva Morales, Simon Norton, James O'Dea, Kristi Rudelius-Palmer, Judith Thompson, Joel Tolman, Jonah Whitkamper, Hameed Williams.

2) The April 1999 "best practices" workshop in Minneapolis, sponsored by the Special Initiatives Fund of Amnesty International USA and the Human Rights Resource Center: Kris Belisle, Tania Bernath, Tracey Holland, BJ Jones, Margaret Manderfeld, Patrick Manson, Rita Maran, Antonio Medrano, Ellen Moore, Kristi Rudelius-Palmer, Rahim Sabir, Laura Sayles, Janet Schmidt, David Shiman, Lisa Sock, Suwimol Taewasillachaikul, Joel Tolman, Julianne Cartwright Traylor, David Weissbrodt.

3) The August 2000 National Training of Trainers for Human Rights Education sponsored by the Stanley Foundation and the University of Minnesota Human Rights Resource Center: Harold K. Adisenu-Doe, Louise Cainkar, Lesley Carson, Steven Chase, Elizabeth Clifford, Charmaine Crockett, Carrie Cuthbert, Jane Dalton, Joy DesMarais, Curtis F. Doebbler, Larry Dohrs, Jan Marie Fritz, Lisa Garrett, Jill Goldesberry, Laura Grenholm, Consuelo Gutierrez-Crosby, John L. Hammond, Lue Her, Andrea Holley, Karyn Kaplan, Ted Leach, Leland Little Dog, Tenzin Mamgyal, Margaret Manderfeld, Antonio Medrano, Charity T. Mentan, Ellen Moore, Robert Munson, Sister Eileen Reilly, Kristi Rudelius-Palmer, David Shiman, David Shorr, Stephanie Smith, Jacqueline Miles Stanley, Rachelle Taylor, Valerie Tremelat, S.P. Udayakumar.

Joel Tolman of Global Youth Connect contributed the foundation chapter on essential components for human rights education, and Kristi Rudelius-Palmer her vision of a Human Rights Learning Community. Marcia Bernbaum graciously agreed to write the chapter on evaluation, bringing her wide experience to bear on the subject of human rights education.

Completing this manual called for more compiling than creating, searching out and extracting from the excellent materials from many countries. In particular I have benefited from these sources:

Andrepoulos, George J., and Richard Pierre Claude, eds. *Human Rights Education for the Twenty-First Century.* Philadelphia: University of Pennsylvania Press, 1997.

Amnesty International. *Evaluation: A Beginner's Guide* (AI Index POL32/03/99). London : Amnesty international, International Secretariat, 1999.

Amnesty International. *First Steps: A Manual for Starting Human Rights Education*. London: Amnesty International, 1996.

Asian Regional Resource Center for Human Rights Education (ARRC). *Human Rights Education Pack*. Bangkok: ARRC, 1995.

Claude, Richard Pierre. *Methodologies for Human Rights Education*. New York: Peoples Decade for Human Rights Education, 1997.

Claude, Richard Pierre. *The Bells of Freedom*. Addis Ababa: Action Professionals Association, 1995.

Fountain, Susan, Education for Development: A Teacher's Resource for Global Leaning. London: UNICEF, 1995.

Instituto Peruano de Educación en Derechos Humanos y la Paz (IPEDEHP). Técnicas participativas para educar en derechos humanos y en democracia. Lima: Instituto Peruano de Educación en Derechos Humanos y la Paz, 1998.

Kviecinská, Jana. *Human Rights Album*. Bratislava: Milan Simecka Foundation, 1996.

Martin, J. Paul. *Self-Help Human Rights Education Handbook*. New York: Center for the Study of Human Rights, Columbia University, 1996.

McQuoid-Mason, David. "Methods of Teaching Human Rights" in *Human Rights Theories and Practices*. ed. Lalaine A. Sadiwa. South Africa: HURSA Publications, 1997.

People's Decade for Human Rights Education. *Learning, Reflecting and Acting: 149 Activities Used in Learning Human Rights*. New York: People's Decade for Human Rights Education, forthcoming.

Reardon, Betty A. *Educating for Human Dignity: Learning about Rights and Responsibilities*. Philadelphia: Univ. of Pennsylvania Press, 1995.

Tibbitts, Felisa. Evaluation in the Human Rights Education Field: *Getting Started*. The Hague: Netherlands Helsinki Committee, 1997.

Women, Law and Development International and Human Rights Watch Women's Rights Project. *Women's Human Rights Step by Step: A Practical Guide to Using International Human Rights Law and Mechanisms to Defend Women's Human Rights*. Washington, DC: Women, Law and Development International, 1997.

Special thanks goes to those hearty souls who read and commented on the manuscript, especially Bridget Coggins, David Donahue, Todd Jennings, Patrick Manson, Kristi Rudelius-Palmer, Janet Schmidt, Christina Sganga, and Felisa Tibbitts. Ted Andersson provided patience and proof reading of the highest order.

I wish to thank the Special Initiatives Fund committee members of Amnesty International USA for their support of this handbook, which evolved and expanded during the past two years.

Appreciation also goes to Jill Goldesberry and The Stanley Foundation for their continuing partnership in providing resources and training for the ever-growing body of educators and activists working to build a global culture of human rights, especially in the United States.

I especially wish to acknowledge the inspiration I have drawn from human rights educators around the world. However different the circumstances of our work, we hold in common the same human rights values. I hope this handbook will prove of service in our shared endeavor to build a culture of human rights for the whole human family.

Nancy Flowers
Woodside, California
Fall 2000

INTRODUCTION

> *Never before in history has there been what is now described as such a "universal culture of human rights" in which the rights of so many men, women, and children are given so much attention in so many diverse places under the watchful eyes of the world and in which the international community refers to human rights as the common language of humanity.*
>
> Paul Gordon Lauren
> *The Evolution of International Human Rights: Visions Seen*

The Purpose of this Handbook

A "universal culture of human rights" requires that people everywhere must learn this "common language of humanity" and realize it in their daily lives. Eleanor Roosevelt's appeal for education about the Universal Declaration of Human Rights (UDHR) is no less urgent decades later:

> *Where, after all, do universal rights begin? In small places, close to home. . . . Unless these rights have meaning there, they have little meaning anywhere. Without concerned citizen action to uphold them close to home, we shall look in vain for progress in the larger world.*
>
> *But to uphold their rights, such concerned citizens need first to know them. "Progress in the larger world," must start with human rights education in just those "small places, close to home."* [1]

Conveying this "common language of humanity" is the whole purpose of human rights education. Concerned citizens of the kind imagined by Roosevelt need to understand and embrace the fundamental principles of human dignity and equality and accept the personal responsibility to defend the rights of all people.

Using this Handbook

This manual is intended to help people who care about human rights to become effective educators, able to share both their passion and their knowledge. To further human rights education in all its many forms, *The Human Rights Education Handbook* lays out the basics: why, for whom, what, where, who, and how. It draws on the experience of many educators and organizations, illustrating their effective practices and distilling their accumulated insights.

Like most manuals, *The Human Rights Education Handbook* is designed to be used as a ready reference and tool: easy to read, easy to use, easy to photocopy. Each chapter stands alone, able to be read and used independently.

Part I, "An Introduction to Human Rights Education" sets out working definitions of human rights and human rights education, along with a brief historical overview of field, especially in the

[1] Eleanor Roosevelt, "In Our Hands" (Address delivered at the UN on the tenth anniversary of the UDHR, 1958).

United States. "Why? The Goals of Human Rights Education" differentiates between the goals of learning *about* human rights (i.e., cognitive learning) and learning *for* human rights (i.e., personal responsibility and skills for advocacy). "For Whom? The Need for Human Rights Education" addresses the question "Does human rights education work?" and seeks to identify audiences for whom human rights education is especially important, both because they are vulnerable to human rights abuse or because they are likely to become human rights abusers.

Part II, "The Art of Facilitation," describes personal challenges facing the human rights educator and discusses the theory and practice of facilitating learning, especially as it applies to human rights.

Part III, "Essential Components of Human Rights Education," provides the content, context, and process for human rights education. Kristi Rudelius-Palmer encourages the development of Human Rights Learning Communities to connect participants with a common vision, shared language, and unified practice inspiring human and community spirit and growth. Joel Tolman then establishes four essential "Building Blocks for Human Rights Education"—thinking, feeling, equipping, and doing—for workshops with diverse audiences and settings.

Part IV, "The Methodologies of Human Rights Education" is the practical core of this handbook. It provides a lexicon of methods, techniques, and activities, with examples of each from the text and also from on-line sources.

Part V, "Planning Presentations for Human Rights Education," offers practical suggestions for preparing presentations of any length and includes checklists, evaluation forms, and models for workshops of differing lengths. The section "Encouraging Human Rights Education in Your Community" suggests how to identify and develop audiences and create opportunities to reach them.

In **Part VI,** "Evaluating Human Rights Programs," Marcia Bernbaum shows the importance of evaluation and provides practical guides for determining when, how, and by whom to evaluate.

Part VII, "Human Rights Education Resources," contains a variety of resources: a bibliography of printed, electronic, and multi-media materials; a list of Web sites; and a directory of US organizations engaged in human rights education.

PART I

An Introduction to Human Rights Education

> *[E]very individual and every organ of society . . .*
> *shall strive by teaching and education to promote respect*
> *for these rights and freedoms . . .*
>
> Preamble
> Universal Declaration of Human Rights, 1948

PART I CONTENTS:

A. What Are Human Rights? 3

B. What Is Human Rights Education? 7

C. Why? The Goals of Human Rights Education 10

D. For Whom? The Need for Human Rights Education 15

A. What Are Human Rights?

Human rights are those rights that belong to every individual—man or women, girl or boy, infant or elder—simply because she or he is a human being. They embody the basic standards without which people cannot realize their inherent human dignity.

Human rights are **universal:** they are the birthright of every member of the human family. No one has to earn or deserve human rights.

Human rights are **inalienable:** you cannot lose these rights any more than you can cease to be a human being. Human rights are **indivisible:** you cannot be denied a right because someone decides that it is "less important" or "non-essential." Human rights are **interdependent:** all human rights are part of a complementary framework

Because human rights are not granted by any human authority such as a monarch, government, or secular or religious authority, they are not the same as civil rights, such as those in the US Constitution and Bill of Rights. Constitutional rights are granted to individuals by virtue of their citizenship or residence in a particular country whereas human rights are inherent and held as attributes of the human personality.

Human rights are both abstract and practical. They hold up the inspiring vision of a free, just, and peaceful world and set minimum standards for how both individuals and institutions should treat people. They also empower people to take action to demand and defend their rights and the rights of others.

Although human rights were principally defined and codified in the twentieth century, human rights values are rooted in the wisdom literature, traditional values, and religious teachings of almost every culture. For example, the Hindu Vedas, the Babylonian Code of Hammurabi, the Bible, the Quran (Koran), and the Analects of Confucius all address questions of peoples' duties, rights, and responsibilities. Native American sources include the Inca and Aztec codes of conduct and justice and the Iroquois Constitution.

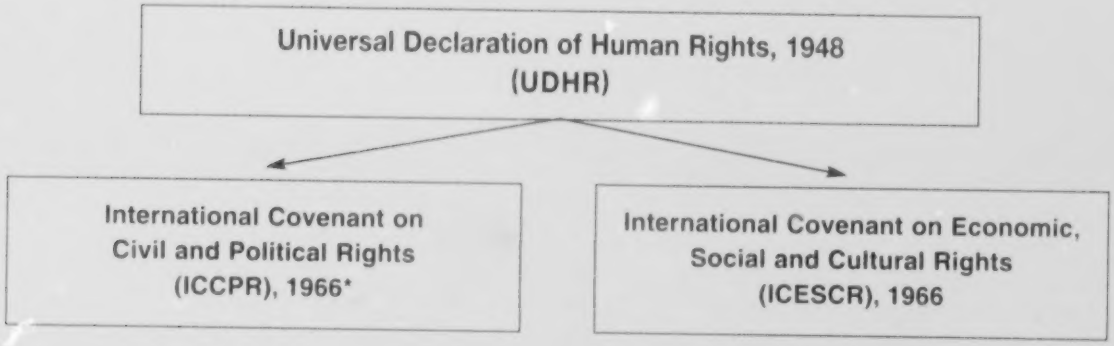
International Human Rights Law

The foundation documents of human rights law are the **Universal Declaration of Human Rights** (UDHR, 1948), the **International Covenant on Civil and Political Rights** (ICCPR, 1966) and its **Optional Protocol,** and the **International Covenant on Economic, Social and Cultural Rights** (ICESCR, 1966). Known collectively as the International Bill of Human Rights, these four documents were followed by more than twenty human rights conventions—treaties that become binding law in those countries that ratify them. When a UN member state ratifies a convention, it agrees to abide by its provisions, to change the laws of the country to conform to the convention, and to report on its progress in doing so.

Some conventions define and ban abhorrent, inhuman acts (e.g., The Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment); others address populations in need of particular protection and provision (e.g., The Convention on the Rights of the Child; The Convention on the Rights of Migrant Workers and the Members of Their Families) or groups who

BEST COPY AVAILABLE

PRINCIPAL HUMAN RIGHTS TREATIES



PRINCIPAL HUMAN RIGHTS CONVENTIONS

- Convention Concerning Forced or Compulsory Labor, ILO No. 29, 1932
- Convention on the Prevention and Punishment of the Crime of Genocide, 1949*
- Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others, 1949
- Four Geneva Conventions on the Protection of Victims of Armed Conflict, 1949*
- Convention Relating to the Status of Refugees, 1951*
- Slavery Convention of 1926, Amended by Protocol, 1953*
- European Convention for the Protection of Human Rights and Fundamental Freedoms and its Eight Protocols, 1950
- Convention on the Reduction of Statelessness, 1961
- International Convention on the Elimination of all Forms of Racial Discrimination, 1966*
- Convention on the Non-Applicability of Statutory Limitations to War Crimes and Crimes Against Humanity, 1968
- Optional Protocol to the International Covenant on Civil and Political Rights, 1976
- Convention on the Elimination of all Forms of Discrimination Against Women, 1979
- Convention Against Torture and Other Cruel, Inhuman and Degrading Treatment or Punishment, 1984*
- African [Banjul] Charter on Human and Peoples' Rights, 1986
- Charter for the Organization of American States, 1988*
- Convention on the Rights of the Child, 1989
- Convention on the Rights of Migrant Workers and the Members of their Families, 1990
- Second Optional Protocol to the International Covenant on Civil and Political Rights, 1991
- Rome Statute of the International Criminal Court, Adopted 1998
- Optional Protocols to the Convention on the Rights of the Child, Adopted 2000

Note: Date refers to the year of adoption by the UN General Assembly or particular regional body.
* Conventions ratified by the United States.

BEST COPY AVAILABLE

experience particular discrimination (e.g., the Convention on the Elimination of All Forms of Racial Discrimination; the Convention on the Elimination of All Forms of Discrimination against Women).

Steps in the Evolution of Human Rights Covenants and Conventions

Before they become codified as binding law, human rights concepts must pass through a lengthy process that involves consensus building and practical politics at the international and national levels.

1. **Drafted** by working groups. Working groups consist of government representatives of UN member states, as well as representatives of nongovernmental organizations (NGOs) and intergovernmental organizations (IGOs), such as the World Health Organisation (WHO) and the International Labour Organisation (ILO).

2. **Adopted** by vote of the UN. General Assembly.

3. **Signed** by member states. When member states sign the convention, they are indicating that they have begun the process required by their government for ratification. In signing, they also are agreeing to refrain from acts that would be contrary to the objectives of the convention.

4. **Ratified** by member states. When a member state ratifies a covenant, it signifies its intention to comply with the specific provisions and obligations of the document. It takes on the responsibility to see that its national laws are in agreement with the Covenant. There is a process by which states can ratify the covenant, but indicate their reservations about specific articles.

   In the United States, the process towards ratification begins when the President endorses the document by signing it. It is then submitted to the Senate, along with any recommendations. The Senate Foreign Relations Committee first considers it, conducting hearings to monitor public reaction. The Committee then may recommend the convention, sometimes with reservations or qualifications. Sometimes certain legislation might have to be enacted in order to implement the convention. Next the full Senate considers the convention. If it approves the convention, the President finally submits a formal ratification notice to the UN.

5. **Entered into force.** A convention goes into effect when a certain number of member states have ratified it. For example, the ICCPR and ICESCR were adopted in 1966; however they did not enter into force until 1976 when the specified number of 35 member states had ratified them. The United States did not ratify the ICCPR until 1992.

Example: The Rights of the Child from Declaration to Convention

The Convention on the Rights of the Child provides an example of the evolution of a UN Convention. In 1959, a working group drafted the Declaration on the Rights of the Child, which consisted of ten principles that set forth basic rights to which all children should be entitled. However, a declaration is not legally binding law; these principles needed to be codified in a legally-binding convention. The drafting process lasted nine years, during which representatives of governments, intergovernmental, and specialized agencies like UNICEF, UNESCO, the International Committee of the Red Cross, and nongovernmental organizations, such as Save the Children, worked together to create consensus on the language of the convention.

The resulting Convention on the Rights of the Child (CRC) contains over fifty articles that can be divided into three general categories: 1) protection, covering specific issues such as abuse, neglect, and exploitation; 2) provision, addressing a child's particular needs such as education and healthcare; and 3) participation, acknowledging a child's growing capacity to make decisions and play a part in society.

The Children's Convention was adopted by the General Assembly in 1989 and was immediately signed by more nations in a shorter period of time than any other UN convention. It was ratified by 61 states and as a result entered into force in 1990. Furthermore, the total number of member states that have ratified the CRC has surpassed that of all other conventions. As of Fall 2000, only two member states had not ratified it: Somalia and the United States.

A Work-in-progress

Like all law, this body of human rights law is a work-in-progress, continually being reinterpreted and amplified in response to circumstance and understanding. For example, when the UDHR was written in 1948, few people were aware of the dangers of environmental degradation, and consequentially this document makes no reference to the environment at all. At the beginning of the twenty-first century, however, activists and governments are working to draft a new treaty linking human rights to a safe environment. Similarly, in early documents women and men were referred to collectively as "man" with no consideration of the special needs of women, other than recognizing that their reproductive role as mothers required "special care and assistance" (UDHR Article 25.2). Even the 1989 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) failed to mention violence against women. Only in response to advocates for women's human rights was violence against women, whether in the home or by the state, officially recognized as a human rights violation in the Vienna Declaration of the World Conference on Human Rights in 1993.

The Role of NGOs

Although such evolution in human rights emerge at the UN level as changes in international law, they are increasingly initiated at the grass roots level by people struggling for justice and equality in their own communities. Since the founding of the United Nations, the role of non-governmental organizations (NGOs) has grown steadily; it is NGOs, both large and small, local and international, that carry the voices and concerns of ordinary people to the United Nations. Although international treaties are adopted by the General Assembly, which is composed of representative of governments, and are ratified by governments, nongovernmental organizations influence governments and UN bodies at every level. For example, efforts to establish a treaty banning the use of landmines were led by NGOs working with communities devastated by these "left-overs" of modern warfare. The International Campaign to Ban Landmines and its leader Jody Williams were honored with the 1997 Nobel Peace Prize for their efforts, which resulted in the 1997 UN Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Antipersonnel Mines. This dynamic role of NGOs has led to a significant shift in the field of human rights, broadening it from the exclusive arena of diplomats and lawyers to include citizens and activists. These developments have intensified the need for human rights education and extended the definition of human rights education.

B. What Is Human Rights Education?

Human rights education is all learning that develops the knowledge, skills, and values of human rights.

A history lesson on the women's suffrage movement, the civil rights movement, or the Holocaust can be a human rights lesson if the teacher encourages students to see universal principles of dignity and equality at stake in these events. An advocacy group's efforts to address hunger in the community through outreach and legislation can become human rights lessons. A shelter's provision of protection to the homeless or victims of domestic violence can also educate both those who offer services and those who need them. Any day care facility, classroom, or nonprofit organization that promotes respect, fairness, and dignity is instilling human rights values, even if they are not identified as such.

Efforts to define human rights education in the 1950s and 60s emphasized cognitive learning for young people in a formal school setting. By the 1970s, most educators had extended the concept to include critical thinking skills and concern or empathy for those who have experienced violation of their rights. However, the focus remained on school-based education for youth with little or no attention to personal responsibility or action to promote and defend rights or effect social change.

A New Tool for Learning, Action, and Change

The limited initial application of human rights education excluded the majority of the population: adults who had finished school or those who had never had the opportunity to attend. However, the rise of human rights activism in the 1960s and 1970s brought with it a growing recognition of the potential of the human rights framework to effect social change and the importance of human rights awareness for all segments of society. Furthermore, as economic integration and advancement in communications have brought all parts of the world closer together, human rights are increasingly recognized as a unifying moral force that transcends national boundaries and empowers ordinary people everywhere to demand that their governments be accountable for the protection and promotion of their human rights. This new awareness is not limited to educated elites or developed countries. Around the globe, grass-roots organizations of all kinds are using the human rights framework to advocate for social change, for example opposing violence against women, toxic dumping, child labor, and lack of housing or health care as human rights violations. As a result, these groups are providing innovative human rights education to the communities they serve—the poor, refugees and immigrants, indigenous peoples, gays and lesbians, rural and migrant peoples, and minorities of all kinds. They have effectively redefined human rights education in the process.

The Right to Know Your Rights

The mandate for human rights education is unequivocal: you have a human right to know your rights. The Preamble to the Universal Declaration of Human Rights (UDHR) exhorts "every individual and every organ of society" to "strive by teaching and education to promote respect for these rights and freedoms." Article 30 of the UDHR declares that one goal of education should be "the strengthening of respect for human rights and fundamental freedoms." According to the International Covenant on Civil and Political Rights (ICCPR), a government "may not stand in the way of people's learning about [their rights]."

Human Rights Education in the United States

Using the older, schools-only conception, many countries established human rights as an essential component of the school curriculum decades ago. As a result their current populations have a high level of understanding about human rights. However, in the United States human rights education is still in its beginning stages. Although virtually every high school in the country requires a course on the US Constitution and Bill of Rights, very few people study human rights in schools or even at the university or graduate level.

The National Council for the Social Studies (NCSS) brought human rights education to national attention for the first time in September 1985 with a groundbreaking issue of its periodical *Social Education* dedicated to the topic of human rights. Articles stressed the human rights dimension of traditional social studies topics like the civil rights movement, the Holocaust, and the Emancipation Movement. In an influential article, "Human Rights: An Essential Part of the Social Studies Curriculum," Carole L. Hahn, then national president of the NCSS, argued for the global perspective and democratic attitudes fostered by human rights education.

In the same year, Amnesty International USA organized its Human Rights Educators' Network and in 1989 began producing *Human Rights Education: The 4th R*, the first US periodical in this new field. In 1991 the Human Rights Educators' Network of Amnesty International USA published a defining rationale for human rights education that reflected the expanding definition of the field:

> **HUMAN RIGHTS EDUCATION** declares a commitment to those human rights expressed in the Universal Declaration of Human Rights of 1948, the UN Covenants, and the United States Bill of Rights. It asserts the responsibility to respect, protect, and promote the rights of all people.
>
> **HUMAN RIGHTS EDUCATION** promotes democratic principles. It examines human rights issues without bias and from diverse perspectives through a variety of educational practices.
>
> **HUMAN RIGHTS EDUCATION** helps to develop the communication skills and informed critical thinking essential to a democracy. It provides multicultural and historical perspectives on the universal struggle for justice and dignity.
>
> **HUMAN RIGHTS EDUCATION** engages the heart as well as the mind. It challenges students to ask what human rights mean to them personally and encourages them to translate caring into informed, nonviolent action.
>
> **HUMAN RIGHTS EDUCATION** affirms the interdependence of the human family. It promotes understanding of the complex global forces that create abuses, as well as the ways in which abuses can be abolished and avoided.[1]

In 1986 David Shiman had published the first human rights curriculum in the United States, *Teaching about Human Rights*,[2] which has been followed by a steady stream of new resources in the field, notably Betty Reardon's *Teaching for Human Dignity* (1995)[3] and the establishment of

---

[1] Quoted in *Human Rights Here and Now: Celebrating the Universal Declaration of Human Rights*, ed. Nancy Flowers (Minneapolis: Human Rights Educators' Network, Amnesty International USA, 1998) 20.

[2] Shiman, David. *Teaching Human Rights* (Denver: Center for Teaching International Relations, 1986; 2nd edition, *Teaching about Human Rights*, 1999).

[3] Reardon, Betty A. *Educating for Human Dignity: Learning about Rights and Responsibilities* (Philadelphia: Univ. of Pennsylvania Press, 1995).

the University of Minnesota Human Rights Education Series in 1998. Another significant stimulus was the 1992 meeting of human rights educators sponsored by the Columbia University Center for the Study of Human Rights with the support of the Organizing Committee of the People's Decade of Human Rights. Many US human rights educators met for the first time at this seminal meeting and formed working alliances that have resulted in significant projects such as Human Rights USA, a partnership of Amnesty International USA, the Center for Human Rights Education, the University of Minnesota Human Rights Center, and Street Law, Inc. Sponsored by the Ford Foundation, Human Rights USA sought to raise human rights awareness and celebrate the fiftieth anniversary of the Universal Declaration of Human Rights in 1998.

As a result of such efforts, human rights education in the United States has become a recognized educational force. However, it remains to find an established place in the mainstream educational system. Instead it has flourished in alternative settings: non-profit organizations, extracurricular groups like Amnesty International's campus chapters, alternative educational settings, and communities of faith. See Part VII, "Human Rights Education Resources," p. 155, for a list of US organizations engaged in human rights education.

The UN Decade for Human Rights Education

Since the adoption of the Universal Declaration, the United Nations General Assembly has called on Member States and all segments of society to disseminate and educate about this fundamental document. In 1993 the World Conference on Human Rights in Vienna reaffirmed the importance of human rights education, training and public information, declaring it "essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace."[4] In response to an appeal by this World Conference, the General Assembly proclaimed the period 1995 to 2004 the UN Decade for Human Rights Education.

In proclaiming the United Nations Decade for Human Rights Education in December 1994, the General Assembly defined human rights education as "a life-long process by which people at all levels of development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies."[5] The Assembly emphasized that the responsibility for human rights education rested with all elements of society—government, nongovernmental organizations, professional associations, and all other sectors of civil society, as well as individuals.

The Plan of Action for the Decade further defines human rights education as "training, dissemination and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes which are directed to:

a) The strengthening of respect for human rights and fundamental freedoms;

b) The full development of the human personality and the sense of its dignity;

c) The promotion of understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;

d) The enabling of all persons to participate effectively in a free society;

[4] Vienna Declaration and Programme of Action, Part I, pars 33-34 and Part II, pars. 78-82.

[5] General Assembly Resolution 49/184, 23 December 1994.

e) The furtherance of the activities of the United Nations for the maintenance of peace."[6]

During this Decade, the UN is urging and supporting all its Member States to make information about human rights available to everyone through both the formal school system and popular and adult education.

C. Why? The Goals of Human Rights Education

International human rights documents provide inspiring goals for human rights education. For example, the first words of the Universal Declaration of Human Rights (UDHR) proclaim that "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world." However, to achieve, freedom, justice, and peace, people must also address concrete social and economic needs, such as poverty and discrimination, and political crises, such as war and political repression. Thus effective human rights education has two essential objectives: learning *about* human rights and learning *for* human rights.

Learning *About* Human Rights

> **Learning *about* human rights is largely cognitive, including human rights history, documents, and implementation mechanisms. All segments of society need to understand the provisions of the UDHR and how these international standards affect governments and individuals. They also need to understand the interdependence of rights, both civil and political and social, economic, and cultural. Human rights should be the "4th R," a fundamental of everyone's essential education, along with reading, writing, and "rithmetic."**

Some groups, especially in formal education, emphasize cognitive and attitudinal goals for human rights education. For example, the 1985 recommendations of the Council of Europe on the "Teaching and Learning of Human Rights in Schools" (Recommendation R(85)7) give primary importance to historical and legalistic learning and seem to add "action skills" as an afterthought:

1. Knowledge of the major "signposts" in the historical development of human rights.
2. Knowledge of the range of contemporary declarations, conventions, and covenants.
3. Knowledge of some major infringements of human rights.
4. Understanding of the basic conceptions of human rights (including also discrimination, equality, etc.).
5. Understanding of the relationship between individual, group, and national rights.
6. Appreciation of one's own prejudices and the development of tolerance.
7. Appreciation of the rights of others.
8. Sympathy for those who are denied rights.
9. Intellectual skills for collecting and analyzing information.
10. Action skills.[7]

[6] Plan of Action of the United Nations Decade for Human Rights Education (1995-2004), para. 2.

[7] Quoted in Richard Pierre Claude, *Methodologies for Human Rights Education*. New York: Peoples Decade for Human Rights Education, 1997. Available on line at www.pdhre.org/index.html.

The action skills described are mainly interpersonal, such as "recognising and accepting differences," "establishing positive and non-oppressive personal relationships," and "resolving conflict in a non-violent way." Recommended skills more relevant to social change are "taking responsibility" and "participating in decisions," which imply participation, planning, and decision making. The final recommendation for social skills is "understanding the use of the mechanisms for the protection of human rights at local, regional, European and world levels,"[8] which epitomizes the priority human rights education in schools gives cognitive learning, especially of the legal bases of human rights.

Like the recommendation for European schools, the *Expectations of Excellence: Curriculum Standards for Social Studies* of the US National Council for the Social Studies stresses cognitive learning. These standards make many references to the ideals, principles, and practices of citizenship in a democratic republic and these specific recommendations for learning about human rights:

Social studies programs should include experiences that provide for the study of global connections and interdependence, so that the learner can:

IX.e. analyze the relationships and tensions between national sovereignty and global interests, in such matters as territory, economic development, nuclear and other weapons, use of natural resources and human rights concerns;

IX.f. analyze or formulate policy statements demonstrating an understanding of concerns, standards, issues, and conflicts related to universal human rights;[9]

However, the development of action skills are limited to recommendations such as "X.j. participate in activities to strengthen the 'common good,' based upon careful evaluation of possible options for citizen action."

Schools in general are conservative. As the principal institution for the socialization of children, as well as the source of basic education, they usually embody the values of the communities in which they exist. In addition, they may reflect government efforts to use schools to pursue political objectives, such as shaping attitudes on patriotism, religion, family planning, alcohol and drug use, and minorities. Some governments necessarily regard teaching human rights in schools as contrary to their own interests.

However, even educational authorities that enthusiastically promote human rights education tend to focus on citizenship, historical and legal learning, and interpersonal relations. They, as well as parents, are wary of having the schools used for perceived "political purposes" and are unreceptive to programs that seem to manipulate students to take social action beyond the classroom. Furthermore, while educators have recognized methods for delivering, testing, and evaluating cognitive learning, few feel as comfortable with learning that aims at attitude change. For all these reasons, human rights education in most schools remains primarily limited to "learning *about* human rights."

[8] Council of Europe, Committee of Ministers, Recommendation No. R (85) 7. Available on line at http://ecri.coe.int/en/01/02/08/e01020802.htm.

[9] *Expectations of Excellence: Curriculum Standards for Social Studies*. Washington, DC: National Council for the Social Studies, 1994.

Learning *For* Human Rights

Education *for* human rights means understanding and embracing the principles of human equality and dignity and the commitment to respect and protect the rights of all people. It has little to do with what we know; the "test" for this kind of learning is how we act.

This more personal objective includes values clarification, attitude change, development of solidarity, and the skills for advocacy and action, such as analyzing situations in human rights terms and strategizing appropriate responses to injustice. Only a few people may become full-time activists, but everyone needs to know that human rights can be promoted and defended on an individual, collective, and institutional level and be taught to practice human rights principles in his or her daily lives. And everyone needs to understand that human rights are linked with responsibilities: to observe human rights principles in one's own life and to defend and respect the rights of others.

For example, in contrast to the Council of Europe goals, the pedagogic principles of the Peruvian Institute for Education in Human Rights and Peace (IPEDEHP) emphasize the integration of cognitive and affective learning in its education for grassroots community leaders:

Principle 1: Start from Reality — All learning must be based on the needs, interests, experiences, and problems of the participants.

Principle 2: Activity — Learning must be active - through a combination of individual and group activity.

Principle 3: Horizontal Communication — Learning takes place through dialogue in which people share their thoughts, feelings, and emotions in an atmosphere of mutual respect.

Principle 4: Developing the Ability to be Critical — One must develop the capacity to be critical and to evaluate ideas, people, and acts in a serious fashion.

Principle 5: Promoting the Development and Expression of Feelings — It is only possible to learn values if the training methodologies take into account participants' feelings.

Principle 6: Promoting Participation — The best way to learn is by participating, being consulted, and taking part in making decisions.

Principle 7: Integration — Learning is most effective when the head, the body, and the heart are integrated in the learning process.[10]

The ultimate goal of education *for* human rights is empowerment, giving people the knowledge and skills to take control of their own lives and the decisions that affect them. Some educators regard this goal as too political for schools and appropriate only to nonformal education. Others see it as essential for becoming a responsible and engaged citizen and building civil society.

[10] Marcia Bernbaum, "You Have Rights: Know Them, Promote Them, Defend Them," in *HRE*, Issue 4. London: Amnesty International, 1999, p. 4; and "Marco Conceptual y Metodologico," *Técnicas participativas para pducar en derechos humanos y en democracia*. Lima: Instituto Peruano de Educacion en Derechos Humanos y la Paz, 1998.

One Practice, Many Goals

In this new field, the goals and the content needed to meet these goals are under continual and generally creative debate. Among the goals that motivate most human rights educators are —

- developing critical analysis of their life situation;
- changing attitudes;
- changing behaviors;
- clarifying values;
- developing solidarity;
- analyzing situations in human rights terms;
- strategizing and implementing appropriate responses to injustice.

The Guidelines for National Plans of Action for Human Rights Education prepared for the UN Decade for Human Rights Education by the Office of the High Commissioner for Human Rights include the following chart, which outlines goals on a developmental scale, as well as concepts, practices, and issues.

DEVELOPMENTAL AND CONCEPTUAL FRAMEWORK FOR HUMAN RIGHTS EDUCATION

LEVELS	GOALS	KEY CONCEPTS	PRACTICES	SPECIFIC HUMAN RIGHTS PROBLEMS	EDUCATION STANDARDS & INSTRUMENTS
Early Childhood • Preschool & lower Primary school • Ages 3 to 7	• Respect for self • Respect for parents and teachers • Respect for others	• Self • Community • Responsibility	• Fairness • Self-expression • Listening	• Racism • Sexism • Unfairness • Hurting People (feeling, physically)	• Classroom rules • Family life • Community standards • Convention on the Rights of the Child
Later Childhood • Upper primary school • Ages 8 to 11	• Social Responsibility • Citizenship • Distinguishing wants from needs from rights	• Individual rights • Group rights • Freedom • Equality • Justice • Rule of law • Government • Security • Democracy	• Valuing diversity • Fairness • Distinguishing between fact and opinion • Performing school or community service • Civic participation	• Discrimination/prejudice • Poverty/Hunger • Injustice • Ethnocentrism • Passivity	• UDHR • History of human rights • Local, national legal systems • Local and national history in human rights terms • UNESCO, UNICEF
Adolescence • Lower secondary school • Ages 12 to 14	• Knowledge of specific human rights	• International law • World Peace • World Development • World Political Economy • World Ecology • Legal Rights • Moral Rights	• Understanding other points of view • Citing evidence in support of ideas • Doing research/ gathering information • Sharing information • Community service and action	• Ignorance • Apathy • Cynicism • Political repression • Colonialism/imperialism • Economic globalization • Environmental degradation	• UN Covenants • Elimination of racism • Elimination of sexism • Regional human rights conventions • UNHCR • NGOs
Older Adolescents and Adults • Upper secondary school and adult groups • Ages 15 and up	• Knowledge of human rights standards • Integration of human rights into personal awareness and behaviors	• Moral responsibility/ literacy	• Participation in civic organizations • Fulfilling civic responsibilities • Civic disobedience • Community services and action	• Genocide • Torture	• Geneva Conventions • Specialized conventions • Evolving human rights standards

Adapted from the United Nations Document, *Guidelines for National Plans of Action for Human Rights Education*

D. For Whom? The Need for Human Rights Education

WHY HUMAN RIGHTS EDUCATION?

Human rights are highly inspirational and also highly practical, embodying the hopes and ideals of most human beings and also empowering people to achieve them. Human rights education shares those inspirational and practical aspects. It sets standards but also produces change. Effective human rights education can —

- Produce changes in values and attitude
- Produce changes in behavior
- Produce empowerment for social justice
- Develop attitudes of solidarity across issues, communities, and nations
- Develop knowledge and analytical skills
- Encourage participatory education.

Active Citizenship

Human rights education is essential to active citizenship in a democratic and pluralistic civil society. Citizens need to be able to think critically, make moral choices, take principled positions on issues, and devise democratic courses of action. Participation in the democratic process means, among other things, an understanding and conscious commitment to the fundamental values of human rights and democracy, such as equality and fairness, and being able to recognize problems such as racism, sexism, and other injustices as violations of those values. Active citizenship also means participation in the democratic process, motivated by a sense of personal responsibility for promoting and protecting the rights of all. But to be engaged in this way, citizens must first be informed.

Informed Activism

Learning is also essential to human rights activism. Only people who understand human rights will work to secure and defend them for themselves and others. Peter Benenson, who first envisioned Amnesty International, believed that if people knew about "the forgotten prisoners," they would be moved to action and that publicity campaigns based on accurate evidence would serve as the most effective means of embarrassing repressive governments and thus protecting their citizens. This idea has proved one of the great mobilizing forces of the late twentieth century. Educating the public through reliable, objective, and timely information is a principal strategy of organizations like Amnesty International and Human Rights Watch.

Just as civil society depends upon such concerned citizens, human rights organizations depend on informed members. However, even activists are largely self-taught about human rights, informing themselves because they care about an issue, and usually the more they know, the more committed they become to working for change. Recognizing that the better informed the activists, the more effective their activism, human rights organizations must continually educate their members, new and old, not only about issues, but also about the history, mandate, and policies of the organization; how it works; and how to work for it. Furthermore, activists must themselves serve as catalysts for human rights learning in their own schools, workplaces, and neighborhoods.

The Need for Human Rights Education in the United States

In 1997 Human Rights USA, a partnership for human rights education, conducted a national survey on the knowledge level and attitudes of people in the USA on human rights. The results showed that only 8% of adults and 4% of young people are aware of and can name the Universal Declaration of Human Rights (UDHR). Although over 90% of the population remains ignorant of the most basic human rights document, every day the media bring human rights crises into living rooms in the US. This contrast speaks graphically of the contemporary disassociation of knowledge and information.

The survey also revealed that a large majority (83%) felt that the USA should do more to live up to the principles of the UDHR. Nearly two-thirds (63%) of those polled felt that the poor were routinely discriminated against in US society, as well as the disabled (61%), the elderly (54%), gays and lesbians (61%), Native Americans (50%) and African Americans (41%).[11]

The Need for Human Rights Education in Local Communities

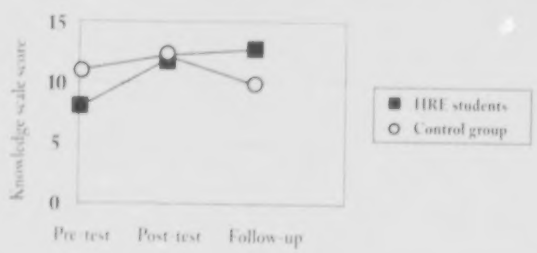
Once people grasp human rights concepts, they begin to look for their realization in their own lives, examining their communities, families, and personal experience through a human rights lens. In many cases people find these values affirmed, but human rights education can also lead to a recognition of unrealized injustices and discriminations. This sensitization to human rights in everyday life underscores the importance of not only learning *about* human rights but also learning *for* human rights: people need to know how to bring human rights home, responding appropriately and effectively to violations in their own communities. See "Taking the Human Rights Temperature of Your School," p. 90, for an example of a survey that can easily be adapted to evaluate the human rights climate of a community or institution.

DOES HUMAN RIGHTS EDUCATION WORK?

Evaluation methodologies for human rights education are still in the developmental stage (See Part VI, "Evaluating Human Rights Programs," p. 135), and evidence of its effectiveness are still largely anecdotal, the personal observations of practitioners from both the formal and informal sectors. However, a 1997 study conducted by The Search Institute and Minnesota Advocates for Human Rights yielded impressive concrete results. Cognitive and behavioral outcomes were measured at a Minneapolis public elementary school where some students received no human rights education, some had three lessons a week, and others participated in a program in which human rights were fully integrated into both the curriculum and the culture of the classroom.[12]

Students' self-report of knowledge on human rights related issues showed marked increase.

Change in self-report of knowledge of human rights related issues

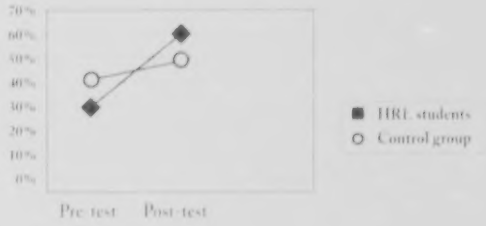


[11] For details on the Human Rights USA study conducted by Peter D. Hart Associates, go to http://www.hrusa.org.

[12] For details on the HRE study conducted by the Minnesota Advocates for Human Rights and the Search Institute, go to http://www.hrusa.org.

Furthermore, students self-reported "feelings of concern when others were disparaged because they looked or behaved differently" showed an even greater increase.

Changes in self report of feeling bothered when people put down others because of differences*



*Question #19:
"It really bothers me when people put down other people because they look or act differently."

Most significant were the behavioral outcomes, which indicated a striking reduction in inappropriate behaviors among students receiving human rights education, with a clear distinction between students receiving disparate lessons and those participating in an integrated human rights education program.

Observation results for one class period in Spring 1997[13]

	Inappropriate Physical Activity	Inappropriate Verbal	Uncooperative Behavior
No HR Education	11	25	14
HRE 3x a week	4	6	3
HRE Fully Integrated	0	0	0

This study documents the success of only a single program, but its impressive results illustrate the need for development in this area of human rights education. Individual educators and organizations believe in the effectiveness of human rights education on the basis of their subjective experiences, but few studies exist in any part of the world to offer concrete, objective evidence. Educators need this information not only to identify effective methodologies and refine their practice, but also to convince decision-makers, such as educational authorities, boards of nongovernmental organizations, and funders, of the efficacy of human rights education. For concrete suggestions on evaluation methodologies see Part VI, "Evaluating Human Rights Programs," p. 135.

[13] For this study inappropriate behaviors were defined as follows:

1. Inappropriate Physical Behavior: spitting, hitting, choking, jeers, pinching, scratching, hand gestures, writing on other's work, throwing objects, drumming, pulling hair, out-of-place and striking with objects.
2. Inappropriate Verbal Displays: Swearing or using vulgar language, talking too loudly, racial or sexist slurs, taunting, booing, talking back, arguing, complaining, or interrupting
3. Uncooperative Behavior: refusing to obey or follow rules, acting defiantly or pouting, refusing to take turns or share, cheating and lying.

THE AUDIENCE FOR HUMAN RIGHTS EDUCATION

Who needs human rights education? The simple answer is, of course, everyone. However, human rights education is especially critical for some groups.

Young children and their parents: Educational research shows conclusively that attitudes about equality and human dignity are largely set before the age of ten. Human rights education cannot start too young. Indeed, some of the most creative and effective human rights educators are found in pre-school and primary classes.

Teachers, principals, and educators of all kinds: No one should be licensed to enter the teaching profession without a fundamental grounding in human rights, especially the Convention on the Rights of the Child (CRC). What a difference might be made in children's lives if teachers consistently honored the child's right to express opinions and obtain information (CRC Article 13) or imposed school discipline consistent with the child's human dignity (CRC Article 28).

Veteran teachers present a particular challenge because human rights education involves not only new information, but also introduces attitudes and methodologies that may challenge their accustomed authority in the classroom. Nevertheless, most teachers around the world share a common trait: a genuine concern for children. This motivation and a systematic in-service training program linked to recertification or promotion can achieve a basic knowledge of human rights for all teachers.

Teachers do not work in isolation, however. To succeed, human rights education requires the endorsement and support of the whole educational system, including those who oversee continuing education, who license or certify teachers, who set curriculum standards and content, and who evaluate students, teachers, and schools. These officials are as unlikely as anyone else to have knowledge of human rights, and they too need to achieve "human rights literacy."

Doctors and nurses, lawyers and judges, social workers, journalists, police, and military officials: Some people urgently need to understand human rights because of the power they wield or the positions of responsibility they hold, but even social elites seldom receive human rights education, formally or informally. Human rights courses should be fundamental to the curriculum of medical schools, law schools, universities, police and military academies, and other professional training institutions.

Especially vulnerable populations: Human rights education must not be limited to formal schooling. Many people never attend school. Many live far from administrative centers. Yet they, as well as refugees, minorities, migrant workers, indigenous peoples, the disabled, and the poor, are often among the most powerless and vulnerable to abuse. Such people have no less right to know their rights and far greater need.

Only by working in collaboration with these vulnerable groups can human rights educators develop programs that accommodate their needs and situations. The techniques of popular education—music, street theater, comic books, alternative media, and itinerant storytellers—can help to connect human rights to people's lived experience.

Activists and non-profit organizations: Many human rights activists are not solidly grounded in the human rights framework and many human rights scholars know next to nothing about the strategies of advocacy. Few people working in nongovernmental organizations (NGOs) recognize that they may be engaged in human rights work, and even human rights advocates usually

acquire their knowledge and skills by self-teaching and direct experience. Especially in the United States, where social and economic justice is rarely framed in human rights language, many activists who work on issues like fair wages, health care, and housing fail to understand their work in a human rights context or recognize their solidarity with other workers for social and economic justice.

Public office holders, whether elected or appointed: In a democracy no one can serve the interests of the people who does not understand and support human rights. People should require all candidates for election, from the head of state to the local council member, to make a public commitment to human rights. And human rights should be included in the orientation of all new office holders.

Power holders: This group includes members of the business and banking community, landowners, traditional and religious leaders, and anyone whose decisions and policies affect many peoples' lives. As possessors of power, they are often highly resistant, regarding human rights as a threat to their position and often working directly or indirectly to impede human rights education. To reach those in power, human rights need to be presented as benefiting the community and themselves, offering long-term stability and furthering development. To avoid misperceptions of the goals and content of human rights education, facilitators might arrange a presentation for community leaders or invite them to observe a workshop in session.

PART II

The Art of Facilitation

The destiny of human rights is in the hands of all our citizens in all our communities.

Eleanor Roosevelt
"In Our Hands"
(Speech delivered on the 10th anniversary of the UDHR, 1958)

PART II CONTENTS:

A. Personal Challenges for the Human Rights Educator 23

B. The Practice of Facilitation 23

C. Strategies for Effective Facilitation 26

D. Facilitating Human Rights Education 29

E. Dealing with Difficulties 30

A. Personal Challenges for the Human Rights Educator

To teach about and for human rights requires more than knowledge about human rights and experience in facilitating learning. The human rights educator must have a deeply felt commitment to human rights and a belief in their necessity for building a just and democratic society.

The human rights educator must also accept substantial personal challenges:

1. **The challenge to learn** — The human rights educator must have the humility to give up the old paradigm of school, where an "expert," the teacher, conveys information to those who know next to nothing, the pupils. Instead the educator must become a learner in community with other learners, all of whom serve as resources for each other. Instead of "having all the answers," the human rights educator has the skill to shape the learning environment so that people can articulate their own questions, critique their own experience, search for their own answers, and learn from each other. A human rights educator who isn't learning isn't educating.

2. **The challenge of the affective** — Human rights are not just academic subjects. Human rights involve feelings, values, and opinions, which must be given at least equal importance if transformative learning is to take place. Human rights educators need the courage to resist the safe, purely cognitive approach and honor and engage feeling responses in themselves and others. Acknowledging the non-rational and affective also means accepting that unpredictable and sometimes negative and disruptive feelings may be evoked. If the educator is convinced that such affective responses are essential to learning, the learning community will be able to accept and accommodate them as part of the process.

3. **The challenge of self-examination** — Everyone carries some discriminatory thoughts, feelings, and attitudes, whether based on race, class, gender, ability, sexual orientation, or some other distinction such as political or ideological convictions. A human rights educator accepts the responsibility of honest, critical self-examination, not denying that she or he holds prejudices, but striving to recognize them and thus to change them. Otherwise a genuine learning community where participants are engaged in dialogue between equals is impossible. Furthermore, denial of personal biases can lead to a false dichotomy, "us against them," that also denies our common humanity and creates adversarial relationships.

4. **The challenge of example** — Human rights express a value system. If an educator's own behavior does not reflect these values, nothing he or she says will be credible.

No individual can meet these demanding standards all the time! Yet, like all principles, they represent the ideals toward which human rights educators are committed to strive.

B. The Practice of Facilitation

Most adults learned in teacher-centered classrooms: teachers talked, students listened, except when called on to ask or answer questions about what the teacher had said. This traditional model assumes both the authority of the teacher and the ignorance of the students.

Fortunately these methods are increasingly being replaced by teaching techniques that relate to the learners' life experiences and appreciate what they already know. Increasingly the learners, not the teacher, is at the center of the experience and share "ownership" for their own learning.

In this collaborative context, the word *facilitator* is more appropriate than *teacher*, for all concerned should be peers, engaged in a common effort towards a shared goal. Together they examine their own experiences and seek to come to individual conclusions. The goal is not some "right answer" or even consensus, but the collaborative exploration of ideas and issues. However, mastering the art of facilitation requires both practice and a clear understanding of the goals and methods involved.

What is a Facilitator?

A facilitator—

- establishes a collaborative relationship with participants, in which the facilitator is "first among equals," but responsibility for learning rests with the whole group;
- helps to create and sustain an environment of trust and openness where everyone feels safe to speak honestly and where differences of opinion are respected;
- ensures that everyone feels included and has an opportunity to participate;
- provides a structure for learning, which might include setting and observing meeting times, opening and closing sessions, and keeping to an agenda;
- makes sure the "housekeeping" is done, such as preparing materials, setting up the meeting space, notifying participants, and seeing that necessary preparations are made.

A facilitator is not —

- "the person in charge": The whole group is responsible for learning. The facilitator's role is to help that learning happen more effectively. Nor does the facilitator have sole control of the agenda. Participants should have a voice in determining the topics to be covered.
- a lecturer: The facilitator is a co-learner, exploring all subjects as an equal partner and contributing individual experience to that of others.
- necessarily an expert: Although preparing each session, the facilitator may not know as much about a subject as some other members of the group.
- the center of attention: A good facilitator generally speak less than other participants; instead she or he draws them into the discussion.
- an arbiter: In collaborative learning, no one, least of all the facilitator, determines that some opinions are "correct" or "more valid."
- the maid: While the facilitator takes initial leadership in coordinating the sessions, she or he should not become the only person who takes responsibility. In a true collaboration, no one is "stuck" cleaning up the mess or attending to administrative details every time.

What Makes a Good Facilitator?

Some qualities of a good facilitator, such as personal sensitivity and commitment, depend on the individual personality. However, experience and awareness can improve everyone's skills at facilitating.

- **Sensitivity to the feelings of individuals:** Creating and maintaining an atmosphere of trust and respect requires an awareness of how people are responding to both the topics under discussion and the opinions and reactions of others. Most people will not articulate their discomfort, hurt feelings,

or even anger; instead they silently withdraw from the discussion and often from the group. Sensing how people are feeling and understanding how to respond to a particular situation is a critical skill of facilitation.

- **Sensitivity to the feeling of the group:** In any group, the whole is greater than the sum of the parts, and group "chemistry" generally reflects shared feeling: eager, restless, angry, bored, enthusiastic, suspicious, or even silly. Perceiving and responding to the group's dynamic is essential to skillful facilitation.
- **Ability to listen:** One way the facilitator learns to sense the feelings of individuals and the group is by acute listening, both to the explicit meaning of words and also to their tone and implicit meaning. In fact, facilitators generally speak less than anyone in the group. And often the facilitator's comments repeat, sum up, or respond directly to what others have said.
- **Tact:** Sometimes the facilitator must take uncomfortable actions or say awkward things for the good of the group. The ability to do so carefully and kindly is critical. Furthermore the subject matter of human rights can evoke strong feelings and painful memories. The facilitator needs particular tact in dealing with emotional situations respectfully and sometimes also firmly.
- **Commitment to collaboration:** Collaborative learning can occasionally seem frustrating and inefficient, and at such times every facilitator feels tempted to take on the familiar role of the traditional teacher and to lead, rather than facilitate. However, a genuine conviction about the empowering value of cooperative learning will help the facilitator resist a dominating role. Likewise the facilitator needs to be willing to share facilitation with others in the group.
- **A sense of timing:** The facilitator needs to develop a "sixth sense" for time: when to bring a discussion to a close, when to change the topic, when to cut off someone who has talked too long, when to let the discussion run over the allotted time, and when to let the silence continue a little longer.
- **Flexibility:** Facilitators must plan, but they must also be willing to jettison those plans in response to the situation. Often the group will take a session in an unforeseen direction or may demand more time to explore a particular topic. The facilitator needs to be able to evaluate the group's needs and determine how to respond to it. Although every session is important, sometimes a facilitator will decide to omit a topic in favor of giving another fuller treatment.
- **A sense of humor:** As in most human endeavors, even the most serious, a facilitator's appreciation of life's ironies, ability to laugh at one's self, and to share the laughter of others enhances the experience for everyone.
- **Resourcefulness and creativity:** Each group is as different as the people who make it up. A good facilitator needs an overall program and goals but may also adapt it to fit changing conditions and opportunities. For example, the facilitator may call on the talents and experiences of people in the group and the community, or participants may suggest resources.

PERSONAL CHECK LIST FOR FACILITATORS

- **Be very clear about your role:** your behavior more than your words will convey that you are not the teacher but a fellow learner.
- **Be aware of your eyes:** maintain eye contact with participants.
- **Be aware of your voice:** try not to talk too loudly, too softly, or too much.
- **Be aware of your "body language":** consider where you sit or stand and other ways in which you may unconsciously exercise inappropriate authority.
- **Be aware of your responsibility:** make sure everyone has a chance to be heard and be treated equally; encourage differences of opinion but discourage argument; curb those who dominate; draw in those who are hesitant.
- **Be aware when structure is needed:** explain and summarize when necessary; decide when to extend a discussion and when to go on to the next topic; remind the group when they get off the subject.
- **Be aware of your power and share it:** ask others to take on responsibilities whenever possible (e.g., taking notes, keeping time, and, ideally, leading discussion).

C. Strategies for Effective Evaluation

1. Well in advance

- **Approach participants thoughtfully.** Make sure that all of the ways in which you or anyone else bring people into the learning environment are respectful, considerate, and nondiscriminatory.
- **Prepare yourself.** Look over the material to be covered. Make an agenda (but be willing to change it).
- **Find out about the participants,** if possible. This knowledge can sensitize you to issues of concerns and potential problems.
- **Secure an accessible meeting space** where everyone can feel welcome and comfortable. Consider transportation, safety, disabled accessibility, child care needs, and security.
- **Gather materials** you need for the session (e.g., handouts, chart paper, markers, name tags, sign-up sheets or cards to gather addresses). See Part V, "Planning Presentations for Human Rights Education," p. 99, for further preparation ideas.

2. Before the Meeting

- **Arrive early** so that you have time to collect your thoughts, prepare the meeting space, and greet the earliest arrivals.
- **Arrange the meeting space** so that everyone can sit together and see and hear each other in as much comfort as possible.

BEST COPY AVAILABLE

3. **At the First Meeting**

- **Get people to introduce themselves** and try to make them feel welcome. If needed, use an "icebreaker," an activity to help participants learn more about each other and become more comfortable expressing themselves in the group. Ideas for icebreakers are suggested in Part IV, "Activity 11: Icebreakers and Introductions," p. 85.
- **State the time frame** for this session and your intention to respect participants' time by beginning and ending promptly. You may ask someone to serve as the time keeper, especially for small group activities (e.g., reminding the group at intervals about how much time remains).
- **Explain the scope of the course, workshop, or lesson** and ask participants to state their expectations. If possible record these on chart paper. Then examine the list and evaluate honestly whether the session is likely to meet the listed expectations (e.g., "Although we are not going to deal specifically with girls' education, I think many of the sessions will concern girls as well as women. Your experience as a teacher will be valuable to us all" or "We will not deal in detail here with the complaint mechanisms of international law. I can, however, help you to find resources on the subject").
- **Ask participants what they do *not* want from the course,** and list these as well. This provides a good basis for setting group groundrules.
- **Establish groundrules for the group.** Ask the group to discuss the behaviors they feel will help to establish an environment of trust and make their interactions respectful, confidential, and purposeful. List these suggestions as they are mentioned and ask the group if they can agree to observe them as their rules for interaction. Keep this list and post it at future sessions.
- **Agree on how participants will communicate with each other.** The facilitator need not be the main focus of communication. Consider giving everyone an address list.

4. **At Every Meeting**

- **Reduce hierarchical approaches.** Every aspect of the program (e.g., how and where meetings are held, how seating is arranged, how participants are introduced) should reflect non-hierarchical, inclusive, and democratic principles. For example, the facilitator should sit among participants to avoid creating an artificial "front of the class."
- **Be concerned about inclusiveness.** Be careful that both the content and learning process show respect for human dignity and difference. All aspects of the program should consider a diversity of perspectives (e.g., racial, class, regional, sexual orientation, cultural/ national traditions) and consider the special needs of participants (e.g., physical disabilities, child care). For example, unless the participant group is known to be uniformly well educated, leaders should offer attractive alternatives to all reading and writing activities. Written material could be read aloud. Appealing alternatives to written expression could be tape recording, oral presentations, or collage making. Similarly, while all written materials should accessible, they should in no way patronize the participants' intelligence. If the participants are fairly homogenous, remind them often to consider the experiences of others who are different from themselves.
- **Provide an open-minded forum.** Allow opportunities for participants to disagree with each other and to arrive at and maintain positions different from your own. Avoid "the right

answer" and "the only solution." On the other hand, discourage argumentation that aims at establishing winners and losers.

- **Avoid simple answers to complex questions.** Learning about human rights raises difficult questions about human behavior and cultural norms and often involves complicated answers about why people have been denied their rights. Be cautious about oversimplifications, especially reducing the responsibility for violations to one or two causes. Encourage participants to analyze the various factors that contribute to their experience. Workable strategies for improving conditions can only evolve from thorough examination of the problem.
- **Strive for precision of language and discourage stereotypes.** Any study of human rights touches upon nuances of human behavior. Resist the temptation to over generalize and thus to distort facts or limit ideas about effecting change (e.g., "That's just the way people from _____ are"). How ethnic groups or social clusters are labeled and portrayed has a direct impact on how they are perceived (e.g., "Women won't speak up"). When necessary remind participants that although members of a group may share common experiences and beliefs, generalizations about them need modifying or qualifying terms (e.g., "sometimes," "usually," "in many cases").
- **Avoid comparisons of pain.** Just as human rights are indivisible, each being essential to the whole, so violations should not be evaluated on a scale of suffering. An insult to a anyone's human dignity or limitations placed on anyone's full potential are as much human rights violations as a physical assault. No one should assume that the suffering of one person is greater than that experienced by someone in other circumstances.
- **Model good facilitation and then share responsibility.** One result of good facilitation is the development of facilitation skills in participants. After a few sessions, when you have had time to set an example of how to facilitate, ask if anyone would like to co-lead the next session. Continue encouraging other participants to share facilitation.
- **Use many modes of communication.** Some people learn best by hearing, other by seeing, others by doing. Try to include many modes of learning in each session. For example, when in discussion participants name several different factors that contribute to a problem, list each on a blackboard or chart paper as it is mentioned. This kind of note taking not only provides a visual acknowledgment of what was said, but also serves as a reminder and review for discussion.
- **Don't hesitate to say "I don't know."** Remember that the facilitator is also a learner. When you can't answer a question, ask if anyone else can or invite someone to find the answer for the next session. Especially if the question involves an opinion (e.g., "What is the best way to respond to public verbal aggression?"), resist the urge to answer yourself, for your reply may suggest an authority you do not intend. Instead, ask others in the group how they would answer the question and open the possibility of differing opinions. The group's need to know may lead to inviting an outside resource to address the group.
- **Conclude every session with some kind of collective summary.** Try to end each session with a summarizing question or open-ended statement to which everyone responds in turn without comment from others. For example, you might ask "What remarks that you have heard here today will you especially remember as meaningful?" or "Try to think of a word or phrase that sums up your feelings at the end of today's session." You might also just

ask people to share one thing that they are still wondering about, finishing the sentence "I still wonder... ." Then go around the circle of participants so that everyone who wishes has a chance to respond. Once such closure is established as a ritual, participants anticipate it, and it marks a clear ending to the session. In this way the facilitator does not need to have the last word!

- **Keep a record.** Facilitators learn from experience. Record briefly what happened at each session, including adaptations and changes that occurred, new ideas, particular successes and difficulties. These will help you and others in planning future workshops.

5. **At the Final Session**

   Closure usually calls forth both feelings and expectations. Try to address both of these by anticipating them. Bring up the approaching end of the workshop or course at an earlier session and ask participants to think about a suitable activity to conclude, ideally led by them. For example, an open-ended statement that points to action might be introduced:

   - *"As a result of this workshop, I would like to do ... in my community."*
   - *"As a result of this workshop, I will change ... in my life."*

   For other ideas see Part IV, "Activity 7: Closings," p. 82.

   Emphasize at the last session that learning does not end with this workshop and there are many possibilities for future learning and action in both the public and private spheres. You may also wish to have participants evaluate the workshop, either formally in writing or informally in discussion, or both. If you use a written form, provide a safe way for participants to offer constructive criticism and maintain their anonymity. See Part V, "Sample Evaluation Forms," p. 115. If you use a discussion method, ask each participant to share one thing she liked and one she would change. Whatever evaluation method you use, leave enough time for it to be completed thoroughly on the spot. Don't give participants a form and hope that they will complete and return it: all may intend to do so, but very few will actually follow through.

   Some participants may ask "Is this the end of this group?" and want to continue to meeting. Encourage those who are interested to take the initiative to organize further human rights learning or advocacy, ideally under their own leadership. You might offer to provide some guidance on good facilitation, (although the best instruction will have been your own example).

   Many groups organize a reunion meeting some months after the final session. Where they are possible, such reunions provide not only an opportunity to renew friendships formed in the group, but also to evaluate the experience they have shared and reflect on how participation has affected their present lives.

D. Facilitating Human Rights Education

The previous suggestions concern facilitation in general. However, the subject of human rights education presents some particular challenges to the facilitator.

- **Help participants feel part of something larger.** Seek ways to connect the workshop to larger issues both nationally and internationally. Include a global citizenship dimension to the human rights topic being examined, making clear that problems in the local community are also experienced in other parts of the world. Build a sense of solidarity through the realization

that people across the globe are learning about and insisting upon the full realization of their human rights. Facilitators need to be prepared with current and relevant global examples of particular issues.

- **Introduce human rights law as a "work in progress."** Everyone has a right to know their human rights, and such knowledge can be empowering. Explicitly link people's personal experience to human rights issues; when possible connect the issue to specific articles in the Universal Declaration of Human Rights and other relevant human rights documents. However, don't emphasize documents over experience or present them as "perfect" or "settled." Encourage participants to examine and question everything.

  Emphasize also that each of these international documents resulted from the efforts of men and women to codify moral principles of justice and human dignity. And as social conditions change, new human rights laws must be developed or existing laws adapted in response to newly recognized needs. The ongoing participation of all people is needed for human rights law to continue to develop and be interpreted.

- **Avoid jargon and acronyms.** Hearing "UDHR" when you have only just been introduced to the Universal Declaration of Human Rights can be confusing. Hearing about the "CRC" when you have never heard of the Convention on the Rights of the Child is downright insulting. Remember that human rights has its own vocabulary that is unfamiliar to most people. Always explain whatever acronyms and technical terms you must use: write them down and/or give people a glossary of terms.

- **Emphasize commitment to improving people's lives.** Human rights education is not just *about* human rights (i.e., acquiring information). It is also education *for* human rights, helping people to feel the importance of human rights, to integrate them into the way they live, and to take action to promote and protect the rights of others on individual, local, national, and international levels. Human rights education contributes directly to improving the life of both individuals and the community.

E. Dealing with Difficulties

Difficulties will inevitably arise, especially when dealing with sensitive subject matter like human rights. Some problems are unique, but others occur with predictable regularity. Remember that in a genuinely participatory setting, these are not necessarily the facilitator's difficulties alone: in many cases problems can and should be dealt with by the group.

Difficult Issues

As a result of the facilitator's sincere efforts to address participants' concerns, some controversial and sensitive subject matter may emerge. The group may be able to accept all the issues participants bring up. However, the facilitator needs to acknowledge openly that some topics will cause discomfort or offense and seek the group's opinion about how they want to deal with them. In an ideal participatory learning environment, the facilitator is a member of the group, and as such should feel free to express any personal reservations about a topic, just as others are encouraged to do. Participants may decide to have a separate session on the issue, discuss the issue in small groups, or find some other solution. The facilitator may suggest that postponing such topics until they have established mutual trust and understanding.

The important principle here is that the session belongs to the participants, and they should determine what is discussed. The facilitator's role is to keep the discussion relevant to human rights, avoid argumentation, maintain a safe environment for everyone including herself or himself, and provide a nonjudgmental forum for interactive learning.

Difficult Situations

Sometimes facilitators meet resistance to human rights education from school administrators or community leaders on the grounds that the subject matter contradicts and threatens local values and customs.

Facilitators should address these objections directly: acknowledge that human rights necessarily involve conflicts of values and explain that participants will benefit from understanding these conflicts and seeking to resolve them for themselves. Teachers concerned about resistance from administrators should meet with them in advance, share goals and plans for the class, explain about the UN Decade for Human Rights Education (See Part I, "What Is Human Rights Education," p. 7) and the worldwide endorsement of the value of human rights education, and invite administrators to visit a class.

Another difficult situation arises when the participants and the facilitator come from different social or cultural backgrounds. One way facilitators can meet this challenge is by taking the time to explore with participants how human rights values match with many, if not all, of the fundamental values of the their tradition. The key is not to impose but to work together with participants to find common ground. Areas of conflict can become excellent points for discussion and analysis. At the same time, participants need to understand the universality of human rights principles.

Difficult Individuals

Sometimes one individual, either intentionally or unintentionally, obstructs the solidarity and effectiveness of the group and become the facilitator's biggest challenge. Solutions are as varied as individuals, but the following strategies can help.

a) **Private Consultation:** One method is for the facilitator to talk to the difficult person separate from the group and express concern about the way things are going. Without blaming, the facilitator can tactfully point out ways in which the participant could help to improve the group.

b) **Group Rules:** Another approach is for the facilitator to acknowledge that the personal dynamics of the group are not working well and to suggest that they draw up a few general rules to improve their interactions (e.g., no one interrupts, all discussions are confidential, everyone's opinion is respected, etc.). Enforcement of these rules becomes everyone's responsibility, and often group pressure suffices to curb the difficult person.

c) **Expulsion:** A last resort is to ask the person to leave the group. The bad feelings evoked by such a step must be weighed against the bad feelings already created in the group. The facilitator may suggest that the person might join a later group where the blend of personalities might be more harmonious.

PART III

Essential Components of Human Rights Education

> *As human rights educators, we must ask our students and ourselves, "How does all this relate to the way we live our lives?" The answers to this question will tell us much about how effectively we have taught our students.*
>
> David Shiman
> "Introduction," *Teaching about Human Rights*

PART III CONTENTS:

A. What? The Content of Human Rights Education..... 35

B. How? Human Rights Learning Communities..... 42

C. How? Building Blocks for Human Rights Education..... 45

D. Where? Adapting to Local Context, Cultures, and Concerns..... 53

A. What? The Content of Human Rights Education

The UN Resolution declaring the Decade for Human Rights Education, 1995-2004, states:

> *Human rights education should involve more than the provisions of information and should constitute a comprehensive life-long process by which people at all levels in development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies.*[1]

Thus all learning that contributes to the knowledge, skills, and values of human rights is part of human rights education. This broad definition includes a wide range of content, but also some common fundamentals, regardless of who the learners are. In its 1993 declaration, the World Conference on Human Rights stressed that "human rights education should include peace, democracy, development and social justice," as well as "humanitarian law, ... and rule of law."[2]

Widely Related but a "Poor Relation"

Human rights education shares goals and methodologies with many other forms of education in both the formal and informal sectors. In schools human rights are often introduced with the study of history (e.g., the World Wars, the Civil Rights Movement, the Women's Rights Movement) or classes on government, civics, economics, or current events, as well as through extracurricular activities such as Model UN programs, debate clubs, or campus groups like Oxfam and Amnesty International. Both in and out of schools, human rights principles are often linked with character education, values clarification, peace education, conflict resolution, service learning, and religious studies. In higher learning, human rights is usually taught in political science, government, anthropology, international relations, history, law, foreign language, business, and philosophy courses.

Human rights can be regarded as the common feature or point of intersection of many recent trends in education such as conflict resolution, law-related education, development education, issues-related education, peace education, anti-bias education, multicultural education, and global education. Like all of these, human rights is easily marginalized in a curriculum increasingly driven by standardized testing and a "back-to-basics" approach that excludes many kinds of integral learning. However, while these trends are subject to the fluctuations of educational fads and fashion, human rights remains a constant as a value system that informs them all.

The field of education where human rights values and principles are most consistently and fully taught is early childhood education. Although seldom labeled "human rights," the social skills of cooperation, respect for self and others, and responsibility are emphatically a form of human rights education and taught at perhaps the most formative period of life.

What is almost universal to these subject areas and educational trends, however, is that human rights knowledge and skills are rarely taught as an end in and of themselves; instead they are linked to other subject areas. Indeed the majority of people in the United States never receive any formal education in human rights. Although educators work to legitimize human rights across the established curriculum, the current endemic neglect may also carry one long-term advantage: human rights has not been confined to being "just a school subject." As an ethical framework

[1] General Assembly Resolution 49/184, 23 December 1994.

[2] Vienna Declaration and Programme of Action, Part I, pars. 79-80.

for how all institutions, including schools, should treat people and set policies and priorities, human rights education needs to be brought to people of all ages and from all elements of society.

"What's it got to do with me?"

Communicating the content of human rights is the easy part in that it can be accomplished through traditional methods. Affecting attitudes and values is a much more difficult, slow, and idiosyncratic process that will never be accomplished if this education fails to come "close to home," to involve individual experience, aspirations, and deeply held values. Because human rights include everyone personally, both as individuals with inherent rights and as members of the community, learning about human rights must relate the "deep knowledge" of personal reality as well as the "hard knowledge" of factual content. Otherwise educators may be conveying information but inspiring neither commitment nor action.

Similarly, mastering the skills of human rights goes beyond "book learning." Analysis, advocacy, lobbying, and reporting can be studied and discussed, but they can only be mastered by direct personal engagement in those actions. Thus, human rights education cannot be detached from human rights advocacy any more than learning about citizenship can be separated from participation in society.

The Universal Declaration of Human Rights as Primer

The Universal Declaration of Human Rights (UDHR) is at the heart of all human rights education. Unlike subsequent and increasingly technical documents, everyone can understand and cherish the UDHR. It has symbolic, moral, and practical significance as the constitution of the whole human rights movement, and its grand simplicity of language and inspiring vision are accessible to people of all ages and conditions. It has not only legal authority, but also poetic power. Understanding the UDHR and how its principles can be introduced into everyday life is the ideal introduction to human rights education.

People need to read the UDHR and understand the implication of its articles. They also need to know something about how it came into being and the historical influences that contributed to it, as well as the important ways this document has shaped the history of our times.

Admittedly the UDHR has limitations. Some important issues like indigenous peoples' and environmental rights were not included when the Declaration was written in 1948. Many such additional concerns are addressed in the later human rights conventions that have built on and elaborated the general principles of the Declaration, but even activists with a particular concern, such as refugees or women, should first know the UDHR before turning to specialized conventions like the Convention Relating to the Status of Refugees or The Convention on the Elimination of All Forms of Discrimination Against Women.

Once grounded in the UDHR, most people will recognize that they need to learn more. Usually people want to know what local, national, and regional law reinforces their human rights and how to use it to call violators to account. They often want information about persons and agencies responsible for promoting and protecting human rights. The job of the educator becomes less to teach than to facilitate in identifying the resources that people need to inform themselves.

Human Rights Principles

The Universal Declaration is informed by some basic principles, repeated and reaffirmed by subsequent human rights documents. People need to understand these and be able to relate them to real-life situations. (See chart below.)

FOUNDATION PRINCIPLES OF HUMAN RIGHTS

I. EQUALITY:

The basis of human rights is that "all human beings are born free and equal in dignity and rights." (UDHR Article 1).

II. UNIVERSALITY:

Certain moral and ethical values are shared in all regions of the world, and governments and communities should recognize and uphold them. The universality of rights does not mean, however, that they cannot change or that they are experienced in the same manner by all people.

III. NONDISCRIMINATION:

The Universal Declaration of Human Rights and subsequent international human rights law afford the same rights and responsibilities equally to all women and men, boys and girls, by virtue of their humanity, and regardless of any role or relationship they may have.

IV. INDIVISIBILITY:

Human rights should be addressed as an indivisible body, including civil, political, social, economic, cultural, and collective rights.

V. INTERDEPENDENCE:

Human rights concerns appear in all spheres of life — home, school, workplace, courts, markets—everywhere! Human rights violations are interconnected; loss of one right detracts from other rights. Similarly, promotion of human rights in one area supports other human rights.

VI. RESPONSIBILITY:

A. **GOVERNMENT RESPONSIBILITY:** Human rights are not gifts bestowed at the pleasure of governments. Nor should governments withhold them or apply them to some people but not to others. When they do so, they must be held accountable.

B. **INDIVIDUAL RESPONSIBILITY:** Every individual has a responsibility to teach human rights, to respect human rights, and to challenge institutions and individuals that abuse them.

C. **OTHER RESPONSIBLE ENTITIES:** Every organ of society, including corporations, nongovernmental organizations, foundations, and educational institutions, also shares responsibility for the promotion and protection of human rights.

BEST COPY AVAILABLE

Human Rights History and Documents

For a basic understanding of human rights, people also need to grasp how the Universal Declaration relates to subsequent human rights documents, especially the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social, and Cultural Rights (ICESCR). They also need to be able to grasp the historical influences and context in which these documents were created. For advocacy it is essential to know the process by which human rights law comes into being and the obligations a government assumes when it ratifies a human rights convention.

As people learn more about the framework of international human rights law and understand its implications for advocacy, they will want to go further, investigating particular issues of concern in the light of the documents that define rights and the mechanisms that enforce them. Knowing how to seek out further information is also a key component of learning about human rights documents. See "Content for Learning Chart," p. 39.

Human Rights Issues

Issue-related education that focuses on human rights problems is unavoidable because it is usually through crises, wars, and oppressive governments that people come to recognize and fight for their human rights. However, an approach in terms of issues must be counterbalanced with a view of human rights as establishing norms and standards for everyday life to which everyone is entitled simply by being human. Learning to see the world through a "human rights lens" and recognizing both rights violated and rights defended is basic to human rights education. See "Content for Learning Chart," p. 39.

Human Rights Values and Skills

In order to use knowledge to effect change, human rights education must include both abstract attitudes and practical skills for individuals and institutions alike.

The fundamental learning is individual. Everyone needs not only to accept personal responsibility for promoting and protecting human rights, but also to know how to do so at the level of individual interactions, including interpersonal relations in the family and community. Also essential is honest self-examination, coming to understand and acknowledge the personal biases that everyone holds. The best teaching is the good example of others, starting in early childhood, but mastering life skills like respect for differences and conflict resolution require a lifetime of conscientious practice.

Such personal skills extend to community institutions and organizations. No teacher can teach equality and respect for all in a classroom that does not strive to practice these principles. No organization can promote the good of the community if it does not treat those who work for it and those whom it serves with dignity. Like individuals, institutions need to exercise on-going self-examination, measuring their policies and practices against human rights values.

Some of the best skill-building experiences for young people and adults alike can be found through active engagement in the community, as participating citizens and as contributing volunteers. Community service work can hone skills for constructive social change, such as problem analysis, collaborative leadership, and consensus building. Service learning, in which community action is linked to the school curriculum, provides a vital link between cognitive and experiential understanding of social issues. For example, a social studies unit on immigration

CONTENT FOR LEARNING ABOUT HUMAN RIGHTS HISTORY AND DOCUMENTS	CONTENT FOR LEARNING ABOUT HUMAN RIGHTS ISSUES	CONTENT FOR LEARNING VALUES AND SKILLS FOR HUMAN RIGHTS
• The historical development of human rights: - Roots of human rights in ethical, philosophical, and religious traditions; - Human rights milestones in national and international history. • The Universal Declaration of Human Rights (UDHR): - Drafting, influences, importance of the UDHR. • The Covenants: - Their relationship to the UDHR; - Defining social-economic rights; - Defining civil-political rights; - Historical reasons for having two documents instead of one. • The International Bill of Human Rights. • Process of creating international human rights law. • The process and responsibilities of ratification: - Obligations of ratifying governments. • Other important international human rights treaties (e.g., the Convention on the Rights of the Child (CRC), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). • How international human rights treaties are enforced: - The UN Enforcement System; - Complaint Procedures; - Monitoring Procedures. • Regional human rights treaties and systems. • International human rights treaties ratified by the USA: - Why the USA has ratified so few human rights treaties (e.g., CRC). • Relation between the international and regional human rights law and the US Constitution and Bill of Rights. • State sovereignty vs. international human rights standards. • Myths about human rights. • Human rights terminology.	• The historical, political, economic, and sociological background of the issue/topic: - Significant changes in the issue/topic; - Illustrative cases. • The specific human rights involved in the issue/topic. • Analysis of the issue/topic: - The violation(s); - The violator(s); - How is the violator responsible? Action? Inaction?; - The victim(s); - Other relevant facts about the issue; - Conflict with other human rights? • Strategies to address the issue/topic: - Successful examples; - Unsuccessful examples; - Current efforts; - New strategies. • Progress and the future of work on the issue/topic: - Needs assessment; - Resources available; - New approaches.	• Personal attitudes, values and skills: - Critiquing people and experience; - Recognizing one's own biases; - Accepting differences; - Respecting the rights of others; - Taking responsibility for defending the rights of others; - Active listening; - Consensus building; - Mediation and conflict resolution. • Action skills: - Demanding state responsibility for respecting and defending rights; - Challenging personal responsibility for respecting and defending rights; - Forming an action strategy to address a human rights issue; - Funding advocacy; - Educating others about a human rights issue; - Building coalition and organizing community around a human rights issue; - Lobbying officials about a human rights issue; - Influencing media about a human rights issue; - Evaluating advocacy efforts; - Community organizing. • Documentation and Analysis Skills: - Analyzing historical and current situations in human rights terms; - Investigating, documenting, and collecting data; - Determining what national, regional, and international documents apply to a specific case of human rights violation; - Determine what enforcement mechanism could apply to a specific case; - Critiquing and analyzing information.

BEST COPY AVAILABLE

might lead to an examination of current immigration patterns and the local presence of refugees and immigrants. Resulting student projects might be to learn about and address the needs of new members of the community such as tutoring or baby-sitting for young children, English lessons, or introductions to local social services.

Many activists also need highly specialized skills to document and oppose human rights abuses. Like other skills, these too can be learned in a classroom setting but require first-hand practice and systematic evaluation. Often the expertise of a human rights lawyer, an experienced community organizer, or a professional evaluator is needed. With the help of such consultants, activists can master the skills they need to accomplish social change. The critical factors are to take responsibility for their own human rights education, to know where to find the help they need, and to put such learning into practice. See "Content for Learning Chart," p. 39.

Debates over Content

Because human rights are a part of many subject areas and approaches in formal education and have such wide political and social application, little agreement exists about what should be taught. In most cases, the purpose determines the content, but ideological and political positions also influence what educators think should be covered in human rights education.

"**Civil and political rights are the only human rights!**" — In the United States, many people think they know human rights because they know the US Constitution and Bill of Rights. No one can graduate from a US high school without passing a course on the Constitution, but few are aware that this venerable document omits all social and economic rights, even the right to education. Consequently most people in the United States believe human rights are only civil and political. A recent survey by Human Rights USA, a collaborative initiative dedicated to educating about human rights, showed that 93% of people in the USA have never even heard of the Universal Declaration, much less its Article 25, which guarantees them (in the gender-obtuse language of 1948) "a standard of living adequate for the health of himself and of his family, including food, clothing, housing and medical care and necessary social services." With this limited perspective, not only does the average US citizen not recognize hunger and housing as human rights issues, but neither do most advocates for the hungry and the homeless. This approach is also frequently shared by those doing human rights education from the perspective of civics, democracy, or citizenship education.

"**Survival rights first!**" — By contrast, in some countries human rights are equated with so-called "fundamental rights": the rights to survival and the necessities of life. As a former African dictator said as he suspended civil and political rights, "'One man, one vote,' is meaningless until accompanied by the principle of 'One man, one bread.'" According to these "Fundamental Rightists," until such basic requirements are met, knowing about other rights is irrelevant. The danger is, of course, that only those in power can determine when the country is "ready" to learn about civil rights or women's rights or environmental rights. (The wait is apt to be a long one!) A fundamental principle of human rights is the interdependence and indivisibility of *all* rights, with none taking priority over others.

"**The heart knows!**" — Yet another point of view considers formal human rights education superfluous because "People intuitively know their rights." According to these "romantics," because human nature and human needs define human rights, we naturally know these "in our hearts." The pitfalls of this position are all too evident, relying as it does on the same kind of

vague "natural law" or "god-given rights" that might equally persuade people of their racial superiority or justify invading another country. Furthermore, those who claim their human rights on such subjective grounds are easily dismissed, especially by those with a legal orientation.

"Know the law!" — Not surprisingly, most of those who define human rights education as the knowledge of international human rights law are lawyers. In their view, if you can't tell an optional protocol from a claw-back clause, you can't know about human rights. Certainly the evolving body of law is essential to the establishment of universal human rights. However, a strictly legal approach devalues the real-life stories and struggles of ordinary people and does not help them to frame personal experience in human rights terms. Instead it cultivates a small elite of experts and disempowers potential activists.

"Educate for social change!" — Many value human rights education principally for its potential to bring about changes in social conditions:

> Human rights education, as critical thinking, moral reflection, and meaningful experiences, which contribute to an understanding of power-relations and power-structures, is both a tool for and the process of the struggle for social change and for the implementation of human rights. By enabling learners to examine discourse and power structures critically and creatively, human rights education opens a dynamic and evolving space which can accommodate diverse and changing communities and contexts without, though, imposing a specific mode of action on them. Thus human rights education and the struggle for social change are in a constant dialectical relationship along the path to empowerment and justice.[3]

While acknowledging the need to know about human rights documents, this perspective on human rights education puts prime importance on "collective assertion of rights struggles."[4] For example:

> Human rights education should create opportunities to raise critical questions on the global and national role of multinational corporations and agencies and international financial institutions such as the IMF and the World Bank.[5]

This challenging, political approach makes human rights education especially effective with oppressed and minority groups but often unacceptable within formal education structures, where educators face legal and ethical strictures about using schools for purposes of "indoctrination."

"Don't rock the boat!" — Many people working in the public school system, who face the critical scrutiny of both educational authorities and community, take a much more cautious approach to human rights content, stressing documents, history, and heroes, and usually approaching the subject from convenient opportunities afforded by the curriculum (e.g., the Holocaust, the UN, the Civil Rights Movement, or current events). This approach is clearly reflected in the *Expectations of Excellence: Curriculum Standards for Social Studies* of the National Council for the Social

---

[3] *Towards a Pedagogy of Human Rights Education*. La Catalina, Costa Rica, International Consultation on the Pedagogical Foundations of Human Rights Education, 1996. Text available on line at www.pdhre.org/index.html.

[4] *Towards a Pedagogy of Human Rights Education*.

[5] *Towards a Pedagogy of Human Rights Education*.

[6] *Expectations of Excellence: Curriculum Standards for Social Studies*. Washington, DC: National Council for the Social Studies, 1994.

Studies." Some link human rights to community service, service learning, or extracurricular activities (e.g., Amnesty campus groups, Model UN), but the approach remains essentially promotional, not adversarial or transformational.

"It's purely academic!" — Educators at the college level have far greater freedom in the choice of content than those in elementary or secondary schools. However, they tend to develop specialized courses for particular academic departments (e.g., public health, women's studies, political science, international affairs, history) that lack any action component. In truth, very few courses in human rights are taught in any higher institutions in the USA, even in law schools.

Conclusions on Content

In addition to these approaches there are others that look at human rights through the perspective of a single issue (e.g., child soldiers, homelessness, violence against women) or with a limited application (e.g., training police, preparing teachers). People inevitably seek out the information they believe they need; however, at the minimum everyone should have exposure to the documents, the principles, and the issues from both an objective, intellectual perspective and from a subjective perspective. Whatever the content of human rights education, people need to "bring it home" to their daily lives and personal behavior and understand that rights come with responsibilities for action, to respect and defend those rights for everyone.

B. How? Human Rights Learning Communities

by Kristi Rudelius-Palmer

No matter how one defines "community"—family, neighborhood, classroom, school, workplace, town, nation, or other association—one must recognize the role of community in the learning process. To facilitate a "Human Rights Learning Community," everyone must recognize that each participant has his/her own identity as well as a collective identity of learning together about human rights and responsibilities. How can we build community? More specifically, how can we create a community which focuses on education "directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms" (excerpted from Article 26 of the Universal Declaration of Human Rights)?

The Need for Community—A Common Vision and Language

Whether one focuses on a school, town, or other association, each has similar needs of creating a place where every member can learn, feel valued and safe, and connect with others. Schools have been challenged by multiple initiatives placed one upon another (e.g., safe schools, peace schools, literacy projects, educational standards). Towns have witnessed the same separation of issue-based initiatives (e.g., fair housing projects, domestic violence centers, food shelves, immigration and refugee services). However, in both community settings, the unifying overlap is a human rights framework. Whether a community is working on assuring peace and security, housing, education, or food, that community must understand the interdependence and universality of all their needs as human rights. Reclaiming our human rights enables us to share a common vision, speak the same language, and practice responsible actions toward one another.

The Practice for Human Rights Learning Communities

Human Rights Learning Communities aim to promote and enhance effective leadership and responsible action for the realization of human rights. Human Rights Learning Communities should also support and strengthen the personal and professional development of the facilitators and the participants. The Human Rights Learning Community Wheel provides eight characteristics of ways each member of society should act in community to encourage inspiration, exploration, creation, collaboration, and transformation.

The Human Rights Learning Community Wheel

A Human Rights Learning Community includes both *individual* and *collective* learning and practices. The following eight characteristics in the Human Rights Learning Community Wheel are interdependent components for nurturing one's creative individual and community spirit. These components aid facilitators and participants to challenge themselves and the other community members to identify what inspires their action and inaction. However, these eight components are not exhaustive; your own community may choose to add others. The characteristics are not presented in any specific order, since all aspects are of equal importance.

INSPIRE

Individuals and communities must identify meaning and purpose to **inspire** themselves and others to develop and grow as human rights leaders, educators, and activists.

KNOW

Individuals and communities must **know** their human rights and responsibilities. Such knowledge is itself empowering and an important building block for learning.

VALUE

Individuals and communities must **value** human rights. If human beings do respect the dignity of themselves and others, a safe space for developing and sharing is created.

CONNECT

Human beings need to **connect** both with their full self (mind, body, heart, and spirit) as well as with other people. How one relates with oneself and others determines whether the individual and community will grow to their full potentials and provide ways to reenergize each other.

HEAL

Every individual and community has suffered loss and pain. In order for the community to thrive, the individual and the collective group must both learn to **heal** through internal analysis, storytelling, sharing with one another, and learning new ways.

ACT

Human beings, both individually and collectively, need to **act** to improve and realize their human rights. Practicing what one might feel or know is "right" empowers the individual and community with an acknowledgement of justice.

BEST COPY AVAILABLE

REFLECT

Individuals and communities must **reflect** on the other seven characteristics of the Human Rights Learning Wheel. For example, have their values and actions led to improvements of human rights conditions for themselves and others? What have they learned, individually and collectively?

CELEBRATE

Individuals and communities must take time to **celebrate** ways they have been working to foster respect for human dignity and the rights of others. The recognition of the time, commitment, and dedication must be adequately supported for the individuals and community to feel revitalized and cherished.

THE HUMAN RIGHTS LEARNING COMMUNITY WHEEL

By offering a lens for people to see the ideal, human rights can revitalize communities on all levels. The Human Rights Learning Community Wheel suggests ways for participants to reconnect with others working with a common vision, shared language, and a unified practice fostering full respect of the human and community spirit.

This section has raised issues about the need for community and ways in which we can be and act in community. The next section demonstrates direct Building Blocks for human rights education in a specific workshop context.

BEST COPY AVAILABLE

C. How? Building Blocks for Human Rights Education

by Joel Tolman

Every human rights education experience, whether a workshop, a march, a high school history lesson, or a presentation, can be put together out of the same basic parts. These Building Blocks for human rights education are blueprints for educators and advocates, ways to organize content and teaching strategies in order to ensure that meaningful learning and action result. In a brief presentation to a civic organization, the Building Blocks may only get a minute or two each, and individual blocks may be left out entirely. In a semester-long college course, weeks of class time can be given to each. Whatever the setting, these basic components can be integrated.

Educators often talk about three primary goals of human rights education: knowing about human rights, valuing human rights, and acting for human rights. The Building Blocks for human rights education described here take these goals as a starting point. They then expand on these goals, because human rights education involves far more than just these three components. It includes connecting, celebrating, thinking, building skills, and many other actions as well.

Educators should keep in mind two things about these Building Blocks. First, they are meant to be tools, not a set of directives. Like any tools, educators should use them selectively, where they make sense, rather than feeling they must accept or reject the entire model. Second, the Building Blocks are neither sequential nor independent. A single activity may strengthen several of these components. For example, while it is essential to build trust and community at the start, community building, content learning, and action are interwoven throughout an education experience, not separated neatly into discrete parts. Most importantly, when the Building Blocks are used together, they make for the most effective human rights education. When individuals have knowledge, skills, commitment, and experience together, when learning involves information, action, and reflection, then education for human rights can truly take place.

While these Building Blocks are designed for all educational settings, they focus specifically on human rights work that blends education and action. In this sense, they may be particularly suited for the education of activists, individuals who wish to promote and defend the human rights of themselves and others. But based on what we know of effective education, experiential learning will help all students, not just activists, better internalize human rights education. Moreover, while not all participants in human rights education will join protests or write letters to political leaders, all can—and should—practice skills for upholding basic rights.

BUILDING BLOCK 1: THINKING

GOAL:
To Build Knowledge and Understanding

Participants need a common core of knowledge and understanding in order to work together and be effective advocates for human rights. Certain facts are important to being an effective human rights advocate (e.g., a knowledge of fundamental human rights documents, a grasp of the history and development of the movement).

But an understanding of human rights also involves critical thinking, reasoning, and reflection. It involves understanding why, when, and where human rights are violated and protected; being able to apply a "human rights lens" to all sorts of situations; and being able to think through ethical challenges.

What It Looks Like

A high school history class is beginning a unit on human rights. Their teacher covers one of the classroom walls with sheets of chart paper, and creates three parallel timelines running across them labeled "Personal," "National," and "Global." Students write important human rights events (e.g., both positive and negative experiences related to human rights, the assassination of Martin Luther King, the Holocaust) on pieces of paper and attach them to the appropriate timeline. Students step back from what they have created, asking questions of each other and discussing what each thought was important to include. They might also match these events with relevant articles of the UDHR (e.g., "started school" matched with Article 26). The teacher thus gains a much better sense of what students already know and designs the unit with the timeline in mind. The timeline stays up throughout the unit; students add events as they wish. At the end of the unit, students turn the timeline into a permanent illustrated mural in their classroom. See "Activity 10: Human Rights Timeline," p. 84.

How to Use this Building Block

- **To bring together the participants' knowledge and experiences of the human rights framework.** Human rights education begins with an understanding of what participants already know and have experienced. This is vital in any educational environment, but particularly important when participants have come from very different experiences, have not met each other or the instructors before, and are learning about things that touch them personally. In addition, facilitation-based education relies on the knowledge of everyone present, not just that of the instructor. Thus, getting everyone's background out on the table becomes vital to learning.

  Idea for Action: "What Do We Need?": Conduct a written needs assessment on site or prior to arrival or adapt the survey in "Activity 18: Taking the Human Rights Temperature of Your School," p. 90.

- **To build a common understanding of basic human rights history and concepts.** Some ideas and information about human rights are so important that everyone should know them (e.g., the basic principles of the Universal Declaration of Human Rights, the history of international human rights law, and the process by which human rights-related issues are resolved). Others knowledge will also be vital to the particular educational setting. For example, learners will need to know about local law; about regional, national, or local human rights organizations; and about the rights of particular groups. Facilitators and participants should work together to identify the basic content that is most important to their situation, anticipating the needs of the group and being ready to meet them.

  Idea for Action: "Activity 4: The Body of Human Rights," p. 80.

- **To connect the human rights framework to the experience, life, and future of each participant.** However important this basic human rights knowledge may be, it will not mean much to learners if they cannot link it to themselves. For this reason, human rights education focuses on the life stories and experiences of learners, working from the very start to connect abstract ideas and international law documents with things they already know first-hand. Human rights educators also place particular importance on the cultural heritage and identity of learners, linking universal rights to cultural traditions, norms, and languages. This process of making connections is only possible when educators have taken the step described above, asking participants to contribute their experience and knowledge to the learning process.

  Idea for Action: "Activity 19: Telling Our Stories," p. 95.

- **To lay the base of knowledge necessary for the future learning.** The knowledge passed along in human rights education should be a starting point, preparing participants to take the next step on their own by giving them research and documentation skills, an overview of useful resources, and the ability to formulate their questions in human rights terms. Furthermore, knowledge of human rights can provide the understanding necessary to protect one's own rights and the rights of others, and serve as a knowledge base for the action skills learned in other parts of human rights education.

  Idea for Action: "Resource Mapping": Working with a city or community map, participants can identify resources that will help them learn more about human rights.

- **To allow critical opportunities for reflection.** Also known as reviewing, processing, or debriefing, reflection allows participants time to think about, internalize, and react to the information they experience. Both personal and group reflection helps learners process new information. Human rights educators use journals, group conversations, one-on-one discussion, and other strategies to help learners process and articulate their thoughts and experiences.

  Idea for Action: "Method 6: Discussion—Think-Pair-Share," p. 64.

- **To build skills for critical thinking, ethical reasoning, and decision-making.** Understanding human rights involves learning to think in new ways: to think through difficult problems, to make choices based on caring and ethical principles, to apply a human rights lens to many situations. For this reason, decision-making skills training, ethical dilemmas, and activities that build logical reasoning are all important parts of human rights education.

  Idea for Action: "Human Rights in Literature": Encourage a group discussion of the ethical dilemmas posed by a novel, in which the group analyzes the motives of characters and tries to come to an ethically satisfying resolution to the dilemmas.

Critical Question for this Building Block:

What knowledge and understanding—information and new thinking skills—do you want all participants to gain from the learning experience?

BUILDING BLOCK 2:
FEELING

GOAL:
To Strengthen Commitment and Community

This Building Block addresses the vital emotional and personal aspects of human rights education. This involves two crucial components: 1) a focus on the values, beliefs, and emotions that motivate a person to care about and act for human rights; 2) the connections and shared culture that make for effective learning, and for a learning environment that respects human rights. All human rights education can take place in the context of a *learning community*, a setting where participants build connections and work together toward common goals for which all share responsibility. For activists in particular this Building Block provides important support to continue their work, avoid burnout, and develop collaborative networks once they leave the learning community.

Much of the work of building community and commitment occurs at the beginning and end of the educational experience. However, these aspects are too vital not to be a part of the entire learning experience.

What it Looks Like

Preparing to launch a campaign on Torture, Amnesty International organizes a 4-day regional training for activists who will take leadership roles in the campaign. Organizers recognize that hard issues will arise (e.g., links between torture and participants' experiences of domestic abuse, realizations brought on by contact with victims of torture, and potential burnout resulting from a tight schedule). With this in mind, a daily support circle is built into the schedule: each morning, participants divide into the same groups of six to discuss their experiences, vent stress, and relax. At the final support group, facilitators review the skills participants need in order to replicate the support groups outside the training, reviewing their basic elements: 1) setting ground rules; 2) allowing each participant time to talk without interruption; 3) sharing complements and concerns; 4) reading the emotional comfort of the group; etc..

How to Use this Building Block

- **To motivate participants to be committed and sustained human rights workers.** Education can inspire and support people to defend human rights. The hopeful stories of activists and tragic accounts of human rights violations are both important in motivating learners. These motivating forces are also important in helping people care about human rights education: research clearly shows that people learn best when they are emotionally connected with the material.

  Ideas for Action: "Activity 17: Perpetrator, Victim, Bystander, Healer," p. 90; "Activity 19: Telling Our Stories," p. 95.

- **To help participants value the human rights of themselves and others.** Human rights education helps people connect and commit to their basic rights. This involves making human rights personally significant, showing how the human rights framework has improved lives, demonstrating what happens when human rights are not protected, and many other strategies. One of the most important things educators can do to demonstrate the value of human rights is to make sure that educational experiences respect the human rights of learners.

  Idea for Action: "Activity 23: Windows and Mirrors," p. 98.

- **To create a network of solidarity that lasts through and beyond the learning community.** Human rights education can build communities that both join people together while they are learning and also keep them connected after the learning experience is over. This community helps encourage effective education. According to recent research, people learn better when they feel they are part of a community that connects learners with one another. It also builds the ties that will help people sustain learning and stay involved with human rights long into the future. Shared traditions, casual opportunities to talk, activities that help people get to know each other, and time dedicated to building trust are all parts of human rights education.

  Idea for Action: "Mailboxes": For a longer educational program, create a "mailbox" for each participant in a common area, where personal messages can be placed by any participant.

- **To build skills for coalition-building, group dynamics, and sustaining community.** Communities built during human rights education are good and important, but are no substitute for strong support networks that sustain activists in the long-term. For this reason, human rights education often teaches people how to build and maintain communities: to establish networks of support, to organize people around human rights issues, to build their own human rights learning communities.

Idea for Action: "Building a Community Network": Each participant identifies human rights stakeholders in his or her home community and lists opportunities and obstacles to their involvement in human rights work.

- **To build skills for personal growth, healing, sustenance, and health.** Protecting human rights is hard and draining work, often resulting in burnout, depression, and guilt among activists. Simply hearing about human rights violations or recognizing that one's own rights have been violated can be emotionally challenging. Human rights education can prepare people and support them as they deal with this emotional and personal stress. People involved in human rights need opportunities to discuss and reflect on their emotional and psychological health and learn to balance human rights work with other parts of their lives. Perhaps more than other people, they need basic skills for coping with trauma affecting themselves and others.

  Idea for Action: "Recognizing Emotions": Discuss the warning signs of anger and stress, helping participants to recognize their personal emotional "styles."

- **To celebrate the successes of the learning community and the human rights movement.** Human rights education should be fun and joyful. When a group accomplishes something or is learning about a victory for human rights, celebration is deserved and important. The end of an educational experience is a particularly important time for celebration.

  Idea for Action: "Cultural Sharing": Encourage participants to bring objects, stories, etc., that are important to their home cultures, and organize a celebratory event to share them.

Critical Question for this Building Block:

How will the learning experience nurture the emotional and social well-being of participants, both personally and as a group?

BUILDING BLOCK 3:
EQUIPPING

GOAL:
To Fill the Toolbox

Effective human rights education helps participants build the skills they need to act on behalf of their human rights and the rights of others. Many different sorts of skills are important in human rights education. Participants can learn how to frame issues in human rights terms, with specific reference to state obligations in international law; how to lobby individuals in positions of power; how to intervene when they see a human rights violation taking place; how to organize others; and how to teach others about human rights. What skills are taught will depend on the situation, desires, and needs of the learners.

What it Looks Like

Five-year-olds at a day care center are learning early lessons in human rights. Working with cartoon-like illustrations of faces, they learn to recognize the emotions of others—including those that show hurt feelings. They learn a simple five-step problem-solving method (understanding the problem, brainstorming solutions, discussing solutions, deciding on one, and implementing it) and practice it in conflict-solving class meetings—learning the first steps of peace-making.

By focusing on caring, the teacher helps them learn how to react if someone hurts them, how to stop someone from hurting another child, and how to comfort someone who is hurt. The teacher may never talk about the Universal Declaration, but she or he uses words like "rights," "caring," "fairness," and "responsibilities" regularly.

How to Use this Building Block

- **To identify the human rights skills needed and desired by each participant.** How do human rights educators know what skills to teach? They ask the learners. A needs assessment that finds out the strengths and weaknesses of participants, what sort of work they do, and what they want to learn is a logical starting point for skills building. Such an assessment can also help educators identify and draw on the expertise that participants already have, helping them share those skills with others. Ideally, educators can conduct this assessment ahead of time.

  Idea for Action: "Activity 20: The Tool Box," p. 95.

- **To teach skills for protecting and promoting one's own human rights.** Human rights begin at home, so human rights education often starts with a person's individual rights. How does a person know when his rights are violated? How can violations be prevented? How can a person intervene when her rights are violated? What recourse do people have under the law, and what resources can they turn to? Ideally, those educated in human rights will have the answers to all these questions at their finger-tips.

  Idea for Action: "Sharing Problems, Sharing Solutions": Participants describe situations in which their rights have been threatened, share potential solutions, and then role play the solution they think most likely to be successful.

- **To build skills for educating others about their human rights.** The farthest-reaching way to teach human rights is to prepare others to teach. And since people learn the most when teaching others, this strategy also helps people better internalize human rights education. "Teaching the teachers" can mean many things: showing educators how to respect the human rights of their students, passing along information about effective learning approaches, role playing teaching situations, or teaching participants how to facilitate any activity that the group uses.

  Idea for Action: "Principles for a Human Rights Classroom": Working with the UDHR or the Convention on the Rights of the Child, participants brainstorm ideas on how educators can respect each right in their teaching.

- **To build skills for protecting and promoting the human rights of others.** Human rights education can teach a huge range of skills that help people defend human rights. Participants can practice advocacy and outreach strategies (e.g., letter-writing, public speaking, lobbying). They can improve their skills as community organizers, learning to build coalitions, create a grassroots constituency, inform people of their rights, and more. They can learn and practice skills that will help them intervene when they see human rights violations taking place. Particularly crucial, though often overlooked, are skills for research and documentation, which are vital in learning about human rights protections, building public knowledge about violations, and crafting strategies that reflect everyday realities. Any skills that helps people act for human rights is a valuable part of human rights education.

Idea for Action: "Think Quick for Human Rights": Participants are given the name of a group or type of individual (e.g., police officer, pre-school teacher, parent, senator) and have one minute to develop a clear argument for how they should/could support human rights in general or address a specific human rights issue, and then role play an encounter.

Critical Question for this Building Block:

What new skills will participants have built by the time the learning experience is over?

BUILDING BLOCK 4:

TAKING ACTION

GOAL:
To Put Learning into Practice

An essential part of human rights learning is action: opportunities to put new lessons and skills into practice. Such practice is important because it builds more lasting and meaningful learning. It is also important because it turns education *about* human rights into education *for* human rights.

The action component of human rights learning can take many forms. At minimum, nearly every educational experience can involve some suggestions and strategies for getting involved in human rights work.

Ideally, however, action is a part of the agenda of the educational experience itself. Participants can engage in role plays, simulations, and scenarios which help them learn to apply ideas from the workshop. Participants can also craft action strategies they plan to use in their communities. Where possible, actual human rights work can be built into the education experience. This could take the form of community research, gathering first-hand data about situations, and documenting cases, as well as other forms of activism such as lobbying, mobilizing opinion and support, education, direct action, and formal legal steps.

What it Looks Like

A month-long workshop has provided a new perspective to a group of women who have never known their rights before. They are eager to learn the boundaries of their new-found rights and to pass along this knowledge to others. As the workshop draws to a close, the agenda increasingly focuses on building the skills of advocacy. Even before they arrived for the workshop, participants were asked to describe in detail a human rights problem in their own communities that they wanted to address. Now they return to this problem repeatedly, first to analyze it in human rights terms, then to consider how to research and document the problem, how to research and document the problem, and how to assess the legal remedies available to address the problem. They then work with others to formulate and critique both short term and long term solutions. They strategize how to draw attention to the problem and build support: Who needs to be educated on this issue? Who are potential allies? What authorities need to be approached?

This preparation also includes practicing skills, such as researching how others have approached the problem, speaking about the problem to different groups, interviewing those with information about the problem, and documenting what they say. A crucial part of this preparation is self-examination—acknowledging doubts, fears, and conflicting responsibilities; setting both goals and limits; and recognizing support systems, which include the sponsoring organization and fellow participants.

Finally each woman develops a realistic action plan, including a sequential time line and a budget, so that when she returns to her home community, her course of action is already clear.

How to Use this Building Block

- **To practice, apply, and repeat the skills and lessons learned in the workshop.** Experiential education involves three basic steps: learning a skill, applying it, and reflecting on the experience. Educators have learned that repetition in a safe environment, and in a variety of "real-life" situations, is important in building confidence and ability. For this reason, "doing" human rights is essential to really "learning" human rights.

  Idea for Action: "Human Rights Homework": Ask that participants "try out" new skills, and then share their experiences with other participants. For example, they might interview or engage in a persuasive dialogue with a friend, family member, or stranger, and then report the results back to the group. They might research the prevalence, legal status, or history of a human rights problem and write a summary report or statement on the problem in their community. They might write a press release, draft legislation, present a brief speech, or roleplay a meeting with a community group to solicit their support.

- **To engage in actual human rights work, whether in the form of education, advocacy, intervention, or community building.** There need not be a clear place where education starts and action begins. Human rights education can, and often does, defend and uphold the rights of others. Participants in a workshop can join in the work of a local organization or plan an action in the community where they are learning. A march or protest can involve an educational component, as well as an activist one. A course in human rights can involve an internship with a human rights organization.

  Idea for Action: "Giving Back": Incorporate a "service-learning" experience into any extended human rights education program, thanking the community that hosted the program. Service learning involves turning any community service experience—a neighborhood cleanup, an educational workshop, volunteering at a shelter for the homeless—into an educational experience, using it as an opportunity to practice and reflect on the skills learned during the program.

- **To model respect for human rights and dignity within the learning community itself.** Human rights education must always respect human rights if it is to be honest, effective, and taken seriously. Educator-student, student-student, and participant-outsider interactions should all be rooted in human rights. Violations of human rights that do occur should be addressed quickly and carefully and integrated into the whole group's learning experience. Educational strategies that respect human rights are generally inclusive, learner-centered, respectful of diversity, and democratic. See Part IV, "Methodologies for Human Rights Education," p. 57, for teaching approaches that are compatible with human rights.

  Idea for Action: "Process Observer": Designate one person per day or half-day to act as the "process observer." This person is responsible for observing how well the group works together and respects each other's rights, providing a spoken report on strengths and weaknesses at the end of the day.

- **To critique and refine the skills and ideas being shared in the workshop.** Incorporating action into human rights education provides a real test of the experience's effectiveness. Does the material being learned stand up in the real world? How can it be changed to better reflect

reality? Human rights educators should be genuine co-learners, ready to make mistakes, be corrected, and improve their teaching based on real-world application. Educators should also do their best to create an environment where it is safe for participants to make mistakes and learn from them.

Idea for Action: "Bringing it Home": For every activity, ask participants "How would this activity need to change to fit your home community?" Repeat the activity with their suggestions incorporated.

- **To help participants create plans for action after they leave the learning experience.** How do participants hope to apply what they learned through human rights education? What new goals do they have, based on their new understanding of human rights? What are the steps toward achieving these goals? What obstacles will they face when they return home? What opportunities and allies will they have? By helping learners form answers to these questions, educators can help ensure that learning will last beyond the time a group spends together. Creating written action plans, either individually or as a group, is a natural conclusion to a human rights education experience.

  Idea for Action: "One Lesson": At the end of the experience, or at the end of each day, ask each participant to identify one idea that she will bring home and put to work in his community.

Critical Question for this Building Block:

How will the status of human rights be improved as a result of the learning experience?

D. Where? Adapting to Local Context, Cultures, and Concerns

Assessing Group Awareness and Concerns

Although some participants may be familiar with human rights issues, many may be exploring these subjects for the first time. The facilitator needs to determine the level of group awareness. Each group of participants will also have its own priorities and concerns, which the facilitator should assess and be sure to include.

The facilitator should continually relate general topics to the local context (e.g., "What aspects of this topic are especially important to people in this community?"). If participants raise issues not directly related to human rights or the topic of the workshop or course, the facilitator may want to consult with them about adding a session, perhaps asking some of the participants to arrange a speaker or lead a discussion.

Assessing Group Experience, Needs, and Strengths

Facilitators should always adapt materials to suit the particular situations, needs, talents, and interests of participants. For example, participants with limited formal education may feel more comfortable with discussion and research methods based on oral narration. More educated participants might be offered supplemental readings.

The facilitator should be open with the group about her or his concern to find the right level and seek their help in finding the best adaptations. The facilitator's willingness to adapt and consult will demonstrate clearly that this is a collaborative process in which the facilitator is a co-learner.

Using Storytelling

The facilitator should encourage participants to contribute illustrative stories from their experience. For example, the facilitator might announce the topic at the beginning of a session, asking "How is this an issue in our society?" and invite examples. These stories need not be personal. Participants might draw from legend, literature, films, television, or local history. Narrating personal or family experience should be strictly an individual choice.

Sometimes a historical perspective on these stories is helpful (e.g., "What do you know about police brutality in your father's or grandfather's day?"). Likewise comparing participants' stories can bring out significant themes (e.g., "In these stories who or what supported women's education?").

Facilitators often need to curb storytelling lest the session lose its purpose. The number of stories might be limited (e.g., "Let's just hear one more example of such a case") or the time circumscribed (e.g., "Try to keep your stories to one minute so everybody who wishes can offer an example").

Including Local Culture

Another way to make human rights topics more relevant is to relate them to local culture, both traditional and contemporary. For example, the facilitator might ask participants if they can think of any relevant proverbs, modern or folk songs, myths, tales, novels, or popular films, TV series, or radio shows, etc. Participants might also analyze the content of this cultural material (e.g., proverbs that speak both for and against racist attitudes) and its implicit attitudes (e.g., "What is the relationship between men and women suggested in this song?").

Cultural Relativism

One objection frequently raised against international human rights is that they embody values that contradict and threaten local values and customs (i.e., "that's not our culture"). The United States, for example, refuses to acknowledge most social and economic rights, such as health care or housing, and has not ratified the International Covenant on Economic, Social, and Cultural Rights (ICESCR). People of different cultural traditions often have conflicting conceptions about the relation between individual and the collective rights (e.g., does the community own its source of wood or water supply or is it private property?) or about what aspects of life are public and which are private matters (e.g., can the state interfere with how parents discipline their children?). Termed "cultural relativism," this view that all human rights must be interpreted and applied according to different cultures and traditional values challenges the human rights principle of "universality," which holds that human rights are the same everywhere in the world.

Human rights issues often conflict, and facilitators should not evade these clashes of values. Instead the group will benefit from exploring the issue: how should conflicts between international human rights standards and local cultural practices be resolved?

In dealing with issues of cultural relativism, facilitators should keep these points in mind:

1. Neither culture nor human rights law is absolute. As human constructs, both culture and law are continuously evolving.
2. Human rights law sets standards but generally does not prescribe how they are to be met, thus allowing for wide cultural differences in implementation.
3. Human rights issues are complex and multidimensional and need to be seen from more than one perspective. For example, rather than casting an issue like female genital mutilation as simply a dilemma between women's human rights and cultural or religious practices, it can also be examined from the perspective of economic rights, development, or poverty. What are the economic reasons behind a family's efforts to preserve their daughter's marriageability?

PART IV

Methodologies for Human Rights Education

Tell me, I forget.
Show me, I might remember.
Let me do it, and it is mine forever.

Chinese Proverb

PART IV CONTENTS:

A. Methods for Human Rights Education 59

B. Techniques for Human Rights Education 75

C. Activities for Human Rights Education 78

A. Methods for Human Rights Education

Because it assumes that everyone has the right to an opinion and respects individual differences, participatory methodologies have proven especially effective for human rights education. Going beyond factual content to include skills, attitudes, values, and action requires an educational structure that is "horizontal" rather than "hierarchical." Its democratic structure engages each individual and empowers her or him to think and interpret independently. It encourages critical analysis of real-life situations and can lead to thoughtful and appropriate action to promote and protect human rights.

The methodologies described below are used in a great variety of learning environments, both formal and informal, for a limitless number of topics. However, they have in common certain features that make them especially appropriate for people of all ages to learn about human rights:

- Promotion of personal enrichment, self-esteem, and respect for the individual;
- Empowerment of participants to define what they want to know and to seek information for themselves;
- Active engagement of all participants in their own learning and a minimum of passive listening;
- Encouragement of non-hierarchical, democratic, collaborative learning environments;
- Respect for the experience of participants and recognition of a variety of points of view;
- Encouragement of reflection, analysis, and critical thinking;
- Engagement of subjective and emotional responses, as well as cognitive learning;
- Encouragement of behavioral and attitudinal change;
- Encouragement of risk taking and using mistakes as a source of learning;
- Emphasis on skill building and practical application of learning;
- Recognition of the importance of humor, fun, and creative play for learning.

Most educators combine a variety of methods and techniques such as those described in this section. When selecting methods, educators should always be aware that some methods may be culturally inappropriate for some groups (e.g., physical contact, graphic arts) or require unfamiliar or unavailable resources (e.g., access to internet or library resources).

Following each methodology described on the following pages are examples of how it can be applied drawn from *The Human Rights Education Handbook* or from the following manuals available on the Internet:

- Amnesty International, ***First Steps: A Manual for Starting Human Rights Education***
  erc.hrea.org/Library/First_Steps/index.html
- Claude, Richard, ***The Bells of Freedom***
  erc.hrea.org/Library/Bells_of_Freedom/index.html
- Flowers, Nancy, ed., ***Human Rights Here and Now: Celebrating the Universal Declaration of Human Rights*** *(Here and Now).*
  www.hrusa.org/hrh-and-n
- Office of the High Commissioner for Human Rights, ***The ABC of Human Rights Education*** *(ABC).*
  www.unhchr.ch/html/menu6/2/abc.htm

BEST COPY AVAILABLE

METHOD 1:
BRAINSTORMING

Brainstorming encourages creativity and generates many ideas quickly. It can be used for solving a specific problem, answering a question, introducing a new subject, raising interest, and surveying knowledge and attitudes.

Most brainstorming sessions follow this procedure:

1. Introduce a question, problem, or topic both orally and in writing on chart paper;
2. Invite participants to respond with as many ideas or suggestions as possible, ideally in single words or short phrases. Encourage everyone to participate but do not proceed in any set order;
3. Explain that until the brainstorm is complete, no one may repeat or comment on any response;
4. Record every response on chart paper. Often, the most creative or outrageous suggestions are the most useful and interesting;
5. Afterward, prioritize, analyze, or use the list to generate discussion or problem solving.

Examples of Method:

- *The Human Rights Education Handbook*: "Principles for a Human Rights Classroom," p. 50.
- *The Human Rights Education Handbook*: "Model 3: Three-day Workshop," p. 121.
- *ABC*: "Housing," "Energy," "Words That Wound," "What's a 'Boy'? What's a 'Girl'?" "Identifying Some Minority Groups." [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom*: "Rules for Protection," "The Face of Hunger." [erc.hrea.org/Library/Bells_of_Freedom/index.html]
- *First Steps*: "A Definition of Fairness." [erc.hrea.org/Library/First_Steps/index.html]
- *Here and Now*: "Human Beings/Human Rights." [www.hrusa.org/hrh-and-n]

METHOD 2:
CASE STUDIES

Give small groups of participants case studies to respond to as primary data for learning. Cases can encourage analysis, critical thinking, problem solving, and planning skills, as well as cooperation and team building. They can be used to set up effective debates (e.g., groups assigned to argue assigned positions on an issue) and comparisons (e.g., different analyses or solutions of problems in the case).

1. **Real cases** can be drawn from historical or current events.
2. **Fictional or hypothetical cases** might be developed to address particular issues or workshop topics. Fictional situations can often address locally sensitive issues without evoking responses to particular individuals, organizations, social groups, or geographic regions.
3. **Fieldwork cases** can be developed participant interviews in the community.
See Part IV, "Method 15: Interviews," p. 68.

Examples of Method:

- *The Human Rights Education Handbook*: "Model 2: One-day Workshop," p. 120.
- *ABC*: "Maria Has Disappeared." [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom*: "Wangari's Case." [erc.hrea.org/Library/Bells_of_Freedom/index.html]
- *First Steps*: "What Would You Do?" "Mignonette," "Inna's Story," "The Power of Action." [erc.hrea.org/Library/First_Steps/index.html]
- *Here and Now*: "Stories of Students Who Took Action." [www.hrusa.org/hrh-and-n]

METHOD 3:
CLOSINGS

It is important to end a workshop or presentation on the right note. In particular participants need an opportunity to sum up individually and collectively. See Part IV, "Activity 7: Closings," p. 82, for suggested closing activities.

METHOD 4:
CREATIVE EXPRESSION

Creative expression can help to make concepts more concrete, personalize abstractions, and affect attitudes by involving emotional as well as intellectual responses to human rights. Although facilitators should feel comfortable using these techniques, they need not be accomplished artists themselves. These enriching techniques should not be restricted to children and or groups with limited literacy; adults, especially academics and professionals, often need ways to relate personally to human rights. Because some participants may find non-intellectual methods unfamiliar, embarrassing, or even threatening, provide several choices of expression and be very careful to create a safe, non-judgmental situation. See Part IV, "Technique 1: Carousel," p. 75, "Technique 2: Contests," p. 76, and "Technique 4: Gallery Walk," p. 76.

1. **Writing:** Participants might write original poetry, songs, dramas, stories, or essays or compile collections of relevant material from other sources. They might also write letters or editorials on issues that concern them.

   Examples of Method:

   - *ABC*: "A 'Who Am I?' Book," "Letters and Friends," "Maria Has Disappeared," "Serving the World." [www.unhchr.ch/html/menu6/2/abc.htm]
   - *First Steps*: "Let Me Speak!" [erc.hrea.org/Library/First_Steps/index.html]
   - *Here and Now*: "The Power of the Pen," "The Power of Petitions." [www.hrusa.org/hrh-and-n]

2. **Graphic Arts:** The possible media are limitless: drawing and painting; making mobiles, collages, or sculptures; taking photographs; creating installations; designing posters, banners, or tee shirts; etc. To raise awareness, display the results in a public place.

   Examples of Method:

   - *The Human Rights Education Handbook*: "Activity 11: Icebreakers and Introduction—Portraits," p. 86.
   - *ABC*: "What Am I and What Am I Like?" "The Lifeline," "Me on the Wall." [www.unhchr.ch/html/menu6/2/abc.htm]
   - *First Steps*: "Drawing," "This is Me," "Conflict Webs," "Advertising Our Rights." [erc.hrea.org/Library/First_Steps/index.html]
   - *Here and Now*: "A Human Rights Tree," "Giving Human Rights a Human Face." [www.hrusa.org/hrh-and-n]

3. **Music:** The possibilities of music for learning are limitless. Groups of all ages respond to songs that inspire, energize and link them to historical struggles for justice.

4. **Movement and Dance:** These non-verbal arts often permit participants to say the "unsayable." Combined with music, they can lead to spontaneous "opera."

Examples of Method:

- *The Human Rights Education Handbook*: "Activity 12: Image Theater," p. 86; "Activity 14: Mirroring," p. 88

METHOD 5:
DEBATES AND NEGOTIATIONS

Debates help to clarify different positions on a controversial issue. They usually involve two or several small groups who plan and present arguments on different sides of an issue, which may not necessarily represent their personal views. Debates develop logic, understanding of an issue, and listening and speaking skills. Ideally a debate concludes with all participants being able to vote for or against the proposition and discuss their positions.

1. **Formal Debates:** Usually some version of formal debating techniques are used, including a proposition, preparation of positions, statements and rebuttals, summaries, and voting.
2. **Informal Debates:** Informal debates can take many forms. Sometimes participants are asked to take a stand on an issue and then explain their position. See *Voting with Your Feet* under "Method 26: Surveying Opinion and Information Gathering," p. 74. You might divide participants arbitrarily into two groups, each with an assigned position on an issue. The two groups prepare their arguments with each person in the group making one point for that side. The two sides present their arguments in turn, with all participants speaking. Afterward participants indicate their personal positions, perhaps including "undecided."
3. **Formal Debates:** Role-playing sides in a negotiation process clarifies conflicting positions. These might be simulated international summit talks, labor disputes between workers and management, or even family conflicts. Negotiations differ from debates in that the result is not a "winning side" but a settlement that both sides can accept. Negotiation skills are especially important for conflict resolution and consensus building.
4. **Active Listening:** Working in pairs or groups of four, Person A gives one reason for support of an issue. Person B listens and then summarizes or restates A's reason. Person B then gives one reason opposing the statement. Person A (or Person C in a group of four) listens and summarizes B's reason and so forth until each person has had a chance to express at least two reasons. This method might be preceded and concluded by an activity like *Voting with Your Feet* under "Method 26: Surveying Opinion and Information Gathering," p. 74, to determine whether people have changed their positions after hearing the arguments.

Examples of Method:

- *The Human Rights Education Handbook*: "Model 3: Three-day Workshop," p. 121
- *ABC*: "Growing Maturity," "Working Life," [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom*: "Rural Working Women," "Information for Empowerment," [erc.hrea.org/Library/Bells_of_Freedom/index.html]
- *First Steps*: "Active Listening," "Thief?" [erc.hrea.org/Library/First_Steps/index.html]

METHOD 6:
DISCUSSION

To keep discussion focused, you might initially pose several key questions. The larger the group, the more likely that some participants will dominate and others remain silent. To ensure that everyone has the opportunity to speak, you may want to divide participants into smaller units. When any discussion concludes, summarize the main points orally and in writing.

1. **Small Groups:** Size will depend on time and the sensitivity or complexity of the subject. In most cases each group selects a reporter to summarize its discussion.
2. **Buzz Groups:** Participants discuss in pairs for a limited period. This method is especially effective for articulating ideas in preparation for a general discussion or to give expression to personal response to a film, presentation, or experience. After talking in pairs, couples might be asked to combine in groups of four and compare their opinions.
3. **Open Questioning:** Facilitators need to develop the skills of keeping the goal of discussion clearly in mind and of asking questions that encourage participation and analysis. Here are some typical forms of open questions:
    - Hypothetical: "What would you do if...?"
    - Speculating: "How might we solve this problem?"
    - Defining: "Can you say more about how that idea would work?"
    - Probing: "Why do you think that?"
    - Clarifying/Summarizing: "Am I right to say that you think...?"
4. **Rules for Discussion:** One way to help create an environment of trust and mutual respect is to have participants develop "Rules for Discussion":
    a) Ask participants to think of some principles for discussion, which they think everyone should follow.
    b) Write all of these suggestions where everyone can see them, combining and simplifying where necessary. If not already mentioned, you might want to suggest some of the following principles:
        - Listen to the person who is speaking;
        - Only one person speaks at a time;
        - Raise your hand to be recognized if you want to say something;
        - Don't interrupt when someone is speaking;
        - When you disagree with someone, make sure that you make a difference between criticizing someone's idea and criticizing the person;
        - Don't laugh when someone is speaking (unless she or he makes a joke!);
        - Encourage everyone to participate.
    c) Copy the list of rules neatly and hang it where participants can refer, add, or make changes to it as necessary.

Examples of Method:

- *ABC:* "Me and My Senses," "Wishing-well," "Protecting Children," "Child Soldiers," "Equality before the Law," "Cultural Identity," "Should Businesses Be Accountable?" [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom:* "Making Our Own Rules?" [erc.hrea.org/Library/Bells_of_Freedom/index.html]
- *First Steps:* "Rights and Responsibilities" illustrates work in pairs. [erc.hrea.org/Library/First_Steps/index.html]

5. **Talk Around / Go Around:** The facilitator sets a topic or asks a question and everyone takes turns responding, usually within a set time. Limit the time consistently. Make clear that anyone who doesn't wish to speak may pass.

Examples of Method:

- *ABC:* "A Circle for Talking," "Talking Circle Again." [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom:* "What is Human?" "Arranged Marriages." [erc.hrea.org/Library/Bells_of_Freedom/index.html]

6. **Talking Circle / Word Wheels:** Participants are divided in two groups, one sitting in a circle facing outward and the other facing inward so that each person faces someone else. These pairs then exchange views on an announced topic. After a set period, the facilitator asks everyone on the inside to move one seat to the right and discuss with the new person sitting opposite. This process continues until each person has changed views with several others.

Examples of Method:

- *ABC:* "Beginnings and Endings." [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom:* "What is Human?" [erc.hrea.org/Library/Bells_of_Freedom/index.html]

7. **Talking Stick:** In this method, derived from Native American tradition, anyone who speaks must be holding a designated object, which could literally be a stick or anything else easily visible and portable. This method builds awareness of sharing the "air time."

Example of Method:

- *First Steps:* "Talking Stick." [erc.hrea.org/Library/First_Steps/index.html]

8. **Talking Tickets:** To provide everyone an equal opportunity to speak, give each participant three "talking tickets," each representing a certain amount of "air time." Once someone has used all her or his tickets, that person has no further opportunities to speak.

9. **Think-Pair-Share:** Participants have time to write or simply think on their own about a critical question; they then link with one other person to discuss and then bring their reflections to the entire group.

10. **Write Around:** This method is a discussion in written form. Pose a key question and ask everyone to write a response at the top of a page. Each paper is then passed to the person on the right, who reads the first statement and responds to it by writing something below. Repeat the process until three or four people have had a chance to respond. Then pass the papers back to the left so that everyone can see what has been written in this "silent discussion." Because the facilitator does not see what participants write, this method can enable them to express opinions they might wish to keep from the facilitator.

METHOD 7:
DRAMATIZATIONS

Many dramatic techniques can enhance learning. Sometimes their purpose is for participants to "experience" an unfamiliar situation or identity (e.g., being a refugee, being disabled) and develop empathy and appreciation for different points of view (e.g., acting the role of a perpetrator, a witness, an advocate). Other dramatizations may serve to concretize concepts (e.g., acting out articles of the UDHR) or analyze conflict (e.g., acting out confrontations between police and demonstrators).

1. **Charades:** Working in several teams, participants act out articles of human rights documents, which others must guess. These charades might illustrate rights denied, rights enjoyed, or rights defended.
2. **Dramatic Readings:** Participants create presentations by reading from plays, testimonies, stories, or poems on a particular subject.
3. **Image Creation:** Ask a volunteer to name a human rights problem from her or his own experience. The volunteer then uses the other participants to build an image of this problem. Everyone must agree that the image accurately represents the problem. Then ask the volunteer slowly to change the "actual" image into an ideal one (i.e., an example of the situation as she or he would like to see it). Discuss possible agents of change.
4. **Puppets:** Participants create puppet shows on human rights themes.
5. **Role-Play:** This well-known method can take many forms, but in all participants act out little dramas. Give clear instructions and ensure time for full development and discussion of the role-play, concluding with an explicit restatement of its purpose and learning points. Be sensitive to feelings the drama may evoke in the actors and the audience. Allow times to "debrief" the role-play, asking both actors and audience how they felt. Encourage evaluation of what took place and analysis of its relevance to human rights.

   In some cases participants make up role-plays and in others the facilitator assigns a "plot." Sometimes participants take on roles spontaneously; at others they are given specific roles, sometimes with assigned attitudes and behaviors (e.g., "You are a witness of domestic violence but don't want to get involved").

   Elaboration on role-play could include some of the following methods:

   a) **Freeze** — Call out "Freeze" during a moment of intense action and ask actors to describe their emotions at that moment or invite participants to analyze what is happening.

   b) **Role Reversal** — Without warning, stop the action, ask actors to exchange roles (e.g., gender switch, oppressor becomes victim), and continue the action from that point. Debrief thoroughly.

   c) **Replay** — After a role play, change the situation (e.g., "... except this time you cannot read" or "You are gay") and ask the actors to replay the same scene with this change.

   d) **Shadow** — Have someone stand behind each actor. Halt the action midway and ask the "shadow" what they think their character is feeling and thinking and why.

6. **Street Theater:** To raise public awareness, especially among limited-literacy audiences, participants perform human rights plays in public places, often inviting onlookers to take part.

Examples of Method:

- *The Human Rights Education Handbook*: "Sharing Problems, Sharing Solutions," p.50; "Activity 12: Image Theater," p. 86; "Activity 14: Mirroring," p. 88.
- *ABC*: "My Puppet Family," "Crisis," "Summit," "Councils and Courts," "Sorts of Courts," "Rich and Poor," "Working Life." [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom*: "Rights of Domestic Servants." [erc.hrea.org/Library/Bells_of_Freedom/index.html]
- *First Steps*: "Andrea and Tony's Presents," "Vesna's Story," "Refugee Role-play," "Action Role-plays." [erc.hrea.org/Library/First_Steps/index.html]

METHOD 8:
ENERGIZERS

Sometimes the energy level of even the most enthusiastic group lags. Refocus attention with a quick "energizer" activity. Try those in Part IV, "Activity 9: Energizers," p. 83, or develop your own.

METHOD 9:
FILMS AND VIDEOS

Although videos and films on human rights topics are readily available, using them effectively requires planning:

1. Introduce the film thoughtfully, perhaps providing some preliminary questions to focus viewing.
2. Allow sufficient time to follow up with discussion and/or activities.
3. An especially emotional film might be followed immediately by *Buzz Groups*. See *Buzz Groups* under "Method 6: Discussion," p. 63, to give participants an opportunity to express their feelings.
4. Suggest some ways to take action on the issue portrayed in the film.

A human rights perspective is a powerful addition to film studies (e.g., techniques, ethical questions, propaganda and advocacy, critiquing). See Part VII, "Media Resources," p. 163, for recommended commercial films.

Examples of Method:

- *The Human Rights Education Handbook*: "Model 1: Half-day, 3-hour Workshop," p. 119; "Model 4: Three-day Workshop," p. 124; "Model 5: Five-day Workshop," p. 126.

METHOD 10:
FIELD TRIPS

Sometimes participants need a safe place to learn, removed from the outside world. At other times learning is enhanced by exposure to new people and places, often unrecognized in their own communities. Visits might be to places where human rights issues develop (e.g., prisons, hospitals, international borders, urban centers) or where people work to stop abuses or relieve victims (non-profit organizations, government offices, homeless or battered women's shelters,

food or clothing banks). Prepare participants for any visit (e.g., create preliminary questions and research projects, give background information, specific assignments for observation) and provide appropriate ways to respond to the experience (e.g., journaling, creative expression, small-group discussions) and take action.

Examples of Method:

- *The Human Rights Education Handbook*: "Model 3: Three-day Workshop—Resource Scavenger Hunt," p. 121; "Model 5: Five-day Workshop—Human Rights Scavenger Hunt," p. 126; "Model 6: Seven-day Workshop—Community Scavenger Hunt," p. 130.
- *ABC*: "Councils and Courts." [www.unhchr.ch/html/menu6/2/abc.htm]

METHOD 11: GAMES

Games are a lively, experiential way to introduce difficult concepts and complement cognitive learning. However, participants often remember the game but forget its purpose. Reinforce the learning value of the game with discussion and explicit links to human rights concepts. Avoid games that trivialize the human rights content. Continue the game only long enough to establish the intended concept.

Examples of Method:

- *ABC*: "The Washing Machine," "Blind Trust." [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom*: "The Pen Game," "The Sensitivity Game." [erc.hrea.org/Library/Bells_of_Freedom/index.html]
- *First Steps*: "Treasure Hunt," "Hands Up!" "Who, me?" "Touch me Gentle," "The Name Game," "Know Your Apple," "Camouflage," "The Crash on Mobius." [erc.hrea.org/Library/First_Steps/index.html]
- *Here and Now*: "Human Rights Squares." [www.hrusa.org/hrh-and-n]

METHOD 12: HEARINGS AND TRIBUNALS

Public testimony can give a human face to both human rights defenders and victims and serve to both educate and motivate those who attend.

1. **Live Testimony:** To be effective, hearings with "real" witnesses require careful orchestration of time, speakers, and situation. Take care, of course, to respect both the dignity and privacy of speakers. Hearings might be set up to draw public attention to a problem, raise awareness of a targeted group (e.g., legislative body), or provide an alternative perspective on an issue. Conclude with some action opportunities.
2. **Quoted Testimony:** Having participants create a hearing using recordings of live testimony or reading transcripts in the voices of others can be a powerful learning tool. See *Dramatic Readings* under "Method 7: Dramatizations," p. 65.
3. **Fictional Testimony:** Participants might also research and write the testimony based on what a person *might* have said at a trial or hearing about their experience. This method combines elements of mock trial, creative expression, and dramatization.

METHOD 13:
ICEBREAKERS AND INTRODUCTIONS

If participants don't know each other or feel uncomfortable, begin with an activity that introduces everyone and perhaps also the topic of the workshop. See "Activity 11: Icebreakers and Introduction," p. 85, for some suggestions.

Example of Method:

- *Here and Now*: "Human Rights Squares." [www.hrusa.org/hrh-and-n]

METHOD 14:
INTERPRETATION OF IMAGES

Responding to photographs, pictures, cartoons, or artifacts can illustrate individual differences and evoke feelings about abstract concepts. If possible, permit participants to choose the image they will examine. Ask key questions for writing or discussion (e.g., "What do you *know* about this picture? "... *think* about this picture?" "... *feel* about this picture?"). Conclude by asking participants to show their picture and summarize their discussion. See also *Supplying Titles, Labels, or Captions* under "Method 20: Open-Ended Stimulus," p. 70.

Examples of Method:

- *The Human Rights Education Handbook*: "Activity 23: Windows and Mirrors," p. 98.
- *First Steps*: "Pictures and Photographs," "Cartoons and Comics," "Children from around the World," "The Calendar Game." [erc.hrea.org/Library/First_Steps/index.html]
- *Here and Now*: "Windows and Mirrors." [www.hrusa.org/hrh-and-n]

METHOD 15:
INTERVIEWS

Interviewing provides direct learning and personalizes human rights issues and history. Those interviewed might be family, community members, activists, leaders, experts, or witnesses to human rights events. Participants need to be clear on the goals and desired outcomes for their interviews and to prepare in advance with key questions. They also need to plan how they will document the interview and to understand the ethical implications of how they use the information they obtain. Interviews might be conducted by the whole group, teams, or individuals who later consolidate and compare their results. Careful preliminary research and preparation of questions is essential to effective interviewing.

1. **Oral Histories:** Interviews with eyewitnesses to history can build a nuanced picture of an issue or event that reflects many points of view. Prepare participants by discussing oral history techniques, doing background reading, and comparing interview questions. Consider publishing these, perhaps in collaboration with local historical societies.

Examples of Method:

- *ABC*: "Councils and Courts," "Speakers," "Once upon a Time." [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom*: "Big People-Little People." [erc.hrea.org/Library/Bells_of_Freedom/index.html]
- *Here and Now*: "Getting to Know the Activists Among Us." [www.hrusa.org/hrh-and-n]

METHOD 16:
JIGSAW ACTIVITIES

This methodology builds cooperation and enables participants to teach each other. Divide an issue into several sub-topics (e.g., different arguments for and against the death penalty), and assign each sub-topic to a different small groups (e.g., 5 groups of 5 people). Each group works together to learn more about its aspect of the topic (e.g., do research, discuss, read handouts). When the initial group has informed itself, assign new groups containing one person from each initial group. Each member of the new group is then responsible for sharing her or his information or point of view on the sub-topic, thus covering many aspects of a topic.

Example of Method:

- *Here and Now*: "Human Rights around the World and at Home." [www.hrusa.org/hrh-and-n]

METHOD 17:
JOURNAL WRITING

Having participants write down their reactions, opinions, and ideas before a discussion not only raises the level of discourse, but also provides them with a written record of their evolving ideas about human rights. Journal writing also reinforces the value of independent, critical thinking. For some participants a journal provides an outlet to express thoughts and emotions too personal to bring up for open discussion.

- Provide enough time for journal writing (10 minutes minimum) at regular intervals (e.g., end of a discussion or activity);
- Never require anyone to read from or show the journal;
- If a participants chooses to read from a journal, no one should criticize the opinion expressed.

> **A Collective/Community Journal:** Invite participants to contribute entries from their journals to a group journal, either reproduced and given to each participant or mounted on a group bulletin board. These may be anonymous.

Examples of Method:

- *The Human Rights Education Handbook*: "Model 2: One-day Workshop," p. 120; "Model 3: Three-day Workshop," p. 121; "Model 5: Five-day Workshop," p. 126.

METHOD 18:
MEDIA

Newspapers, news magazines, and news programs on radio or television can serve as excellent learning tools. Ask participants to analyze the media for stereotypes, prejudices, and different treatment of similar stories. Questions for analysis might include the following:

- Does the title of the article suggest a view on the issue?
- Are both sides of the issue presented in a balanced manner?

- Are direct accusations made against anyone? Are indirect accusations made? Is any proof offered in support of the allegations?
- Are there direct quotations from people being criticized?
- Are there direct quotations from people in authority (e.g., police, social workers, elected officials)?
- If there are photographs or film footage, is it unbiased? Is anyone made to look especially good or bad?

When participants are sensitized to a particular issue, they often begin to recognize it all around. Encourage them to bring in examples they hear or read in the media. If participants show interest, establish a time in every session to present these examples. Human rights issues in the media may also inspire participants to write to local officials or newspaper editors or to take some other form of action.

Examples of Method:

- *ABC*: "The Non-Racist Classroom," "Local/Global." [www.unhchr.ch/html/menu6/2/abc.htm]
- *First Steps*: "Newspapers," "Sample Lesson on Stereotyping," "Human Rights News," "Rights in the News." [erc.hrea.org/Library/First_Steps/index.html]
- *Here and Now*: "Human Rights in the News." [www.hrusa.org/hrh-and-n]

METHOD 19:
MOCK TRIALS

A familiar method of law-related education, the mock trial combines role play, simulation, and debate, permitting participants to hear many sides of an issue and recognize the multiple roles and impacts of a human rights situation. They also build familiarity with court procedures and human rights law, as well as the intersection and potential conflicts of international, regional, national, and customary law.

Assign roles (e.g., one group represents the prosecution and another the defense) and explain their tasks (e.g., how to make an opening statement, lead evidence, cross-examine, make a closing statement). Allow time to prepare carefully. Verdicts might be decided upon by a panel of real or role-playing "judges" or by vote of all participants. Cases might be based on historical or current human rights issues.

Examples of Method:

- *ABC*: "Sorts of Courts." [www.unhchr.ch/html/menu6/2/abc.htm]
- *Bells of Freedom*: "The Police in Democracy." [erc.hrea.org/Library/Bells_of_Freedom/index.html]

METHOD 20:
OPEN-ENDED STIMULUS

This method asks each participant to respond individually, often supplying opinions, words, or information, in response to a common question or task. It resembles the discussion method of *Talk Around/Go Around* under "Method 6: Discussion," p. 64.

1. **Check-In.** A good way to start a session, especially in a workshop that lasts several days, is to ask a question as general as "How are you feeling this morning?" or as focused as "How

has this work on genocide affected you so far?" No one should comments on any statement made in a Check In.

2. **Finishing Sentences:** Start a sentence like "When I imagine the police, I think of ... " or "If I could change one thing to improve my community, it would be... ."
3. **Supplying Titles, Labels, or Captions:** Show an illustration or cartoon and ask participants to give it a title or caption.
4. **Supplying a Solution:** Read an article or tell a story and then ask a question such as "What are her options in this situation?" or "If you were the mayor, what would you do?"

Examples of Method:

- *ABC*: "A Circle for Talking," "Me and My Senses," "Wishing-well," "Talking Circle Again." [www.unhchr.ch/html/menu6/2/abc.htm]

METHOD 21:
PRESENTATIONS

Outside resource people can greatly enrich learning, but such voices should never silence or devalue those of participants. Identify people with special expertise in human rights, perhaps because of their information (e.g., journalists, academics, researchers), their work (e.g., judges, medical professionals, government officials, staff of non-profit organizations), or their experience (e.g., former prisoners, refugees) and invite them to speak to the participants.

1. **Lectures and Formal Addresses:** Lectures and speeches should be kept to a minimum as they tend to inspire passive listening and disempowering deference. Several short lectures are more effective than one long lecture. Facilitators should seek ways to permit personal interchanges between speakers and participants (e.g., a shared meal, a question period, small group discussions, an interview technique).
2. **Formal Panels:** In the typical panel format, experts make prepared statements or read papers on a topic, followed by questions from the audience. Usually the panelists do not address each other and only a few assertive participants speak.

Examples of Method:

- *The Human Rights Education Handbook*: "Model 4: Three-day Workshop," p. 124; "Model 5: Five-day Workshop," p. 126; "Model 6: Seven-day Workshop," p. 130.
- *ABC*: "Minority Group Speakers," "Speakers on Disability," "Speakers on Development Issues," "Speakers from the Business Community." [www.unhchr.ch/html/menu6/2/abc.htm]

3. **Informal Panels:** Diverse informal panel formats exist, all characterized by interaction, both among panelists and between panelists and the audience.
   - One method is for panelists to hold a discussion "in the round" with members of the audience joining the central discussion or members of the panel joining small groups of the audience. See "Technique 3: Fishbowl," p. 76.
   - Another effective method is "Question Time": Announce a question or topic daily during a workshop (ideally one drawn from participant suggestions) and invite anyone who wishes to speak on that topic to take a seat at the presenters' table. Generally speakers are strictly timed and only allowed to speak once. After all have spoken, participants in the audience may offer questions and comments.

4. **Participant Presentations:** Participants may need opportunities to present their research, narrate experiences, or express their opinions to the whole group. Facilitators should structure these presentations so that no one dominates and all who wish can have a chance to speak. See also "Technique 1: Carousel," p. 75, "Technique 3: Fishbowl," p. 76, and "Technique 4: Gallery Walk," p. 76.

5. **Report Backs:** When participants work in small groups, they need a way to report back to everyone on their group's activity. In the Plenary Method, a spokesperson from each small group reports to the whole group. In Paired Sharing, two or three small groups combine to compare and discuss their work. The "Carousel" or "Gallery Walk" technique can also be used for reporting back. See Part IV, "Techniques for Human Rights Education," p. 75.

Example of Method:

- *The Human Rights Education Handbook*: "Think Quick for Human Rights," p. 51.

METHOD 22:

RESEARCH PROJECTS

Projects are independent investigations that permit participants to explore topics in depth and to share their findings with others. Some suggestions for research projects:

- Help participants define their topics precisely and clearly, perhaps in question form (e.g., "How are refugees treated when they arrive at the border?" or "Have women's human rights improved in my community?");
- Make clear project goals, parameters, and deadlines; suggest research resources and techniques;
- Clarify the way in which results can be presented (e.g., written report, exhibition, artistic expression, poster, or web site);
- Include both objective findings and the participant's subjective responses;
- Provide a way for participants to present their results publicly so others may learn from their research.

1. **Case Study Research:** While library or Internet resources are useful, projects can also draw on interviews and other "live" sources (e.g., studying community immigration patterns in the local cemetery; evaluating the route to school for disability access; creating statistics from personal observation). See also "Method 15: Interviews," p. 68. Such projects develop research skills, independent thinking, and cooperative learning and illustrate the links among issues, the local situation, and the range of conflicting views.

2. **Internet Research:** Where Internet access is available, many human rights research projects can be accomplished electronically, including geography, statistics, documents, and newspaper articles. See Part VII, "Web Sites for Human Rights Education," p. 166, for a list of human rights Web sites.

Examples of Method:

- *The Human Rights Education Handbook*: "Human Rights Homework," p. 52; "Activity 8: A Dialogue with Your Lettuce," p. 83; "Model 5: Five-day Workshop," p. 125.
- *ABC*: "Protecting Children," "Child Soldiers," "Humanitarian Law," "An International Criminal Court," "Work," "Energy," "Councils and Courts," "Identifying Some Minority Groups," "A Model UN Simulation." [www.unhchr.ch/html/menu6/2/abc.htm]

METHOD 23:
RANKING AND DEFINING EXERCISES

Ranking activities require participants, individually or in groups, to prioritize competing alternatives and explain their choices. They are an excellent method for defining values, discussing conflicting points of view, and building consensus. For example, participants might rank the rights most important to them, choose which elements of society deserve most assistance from the state, or decide which strategies are most effective for improving child welfare.

1. **Ladder Ranking:** Give small groups of participants six to twelve statements on separate cards or post-its. Ask them to place the statements in vertical order of their importance, with the most important at the top of the "ladder." Ask groups with the same statements to compare and explain their results.

2. **Diamond Ranking:** Give small groups of participants nine statements written on cards or post-its. Ask them to arrange the statements in a diamond shape: the most important statement at the top, two statements of equal but lesser importance in the second row, three statements of moderate importance in the third row, two statements of relatively little importance in the fourth row, and the least important statement at the bottom. Ask groups with the same statements to compare and explain their results.

Examples of Method:

- *The Human Rights Education Handbook*: "Activity 13: The Ladder of Torture," p. 87; "Activity 15: A New Planet," p. 88; "Model 2: One-day Workshop," p. 120.
- *First Steps*: "Sending Us to the Stars," "An Important Job," "The Imaginary Country." [erc.hrea.org/Library/First_Steps/index.html]
- *Here and Now*: "Needs and Wants," "A New Planet." [www.hrusa.org/hrh-and-n]

METHOD 24:
SIMULATIONS

In simulations participants are placed in fictional circumstances. Although simulations closely resemble role-plays, they typically are longer, more elaborately scripted, and less open ended in order to achieve the learning objectives. Usually participants in a simulation do not pretend to be someone else but act as themselves in a novel situation.

Since simulations can involve a fairly large group of people and last many hours, facilitators must prepare carefully beforehand and remain attentive during the activity to make sure that everyone understands what is going on. In general participants should already be familiar with the background issues, which could be supplied on their role cards. Be sensitive to the fact that some people may be uncomfortable in the assigned situation. Others may need help understanding roles, both their own or that of others.

A thorough debriefing is essential for participants to draw the parallels between what they have experienced and situations in the real world.

Examples of Method:

- *The Human Rights Education Handbook*: "Activity 2: Applying for Asylum," p. 79; "Activity 16: Packing Your Suitcase," p. 89.
- *ABC*: "Blind Trust," "Crisis," "A Model UN Simulation." [www.unhchr.ch/html/menu6/2/abc.htm]
- *First Steps*: "Camping Out." [erc.hrea.org/Library/First_Steps/index.html]

METHOD 25:
STORYTELLING

Both personal and traditional stories can be a rich source of relating human rights themes to lived experience. Participants need a receptive audience, often a small group, and control over how much they wish to reveal about themselves. Stories can be retold from a human rights perspective, dramatized, or analyzed in relationship to human rights issues and documents.

To stimulate narratives, ask "How is this an issue in our community?" and encourage participants to offer illustrative stories from their experience. These stories need not be personal; encourage stories drawn from legend, literature, films, television, or local history. Invite historical perspective (e.g., "How was domestic violence handled in your grandmother's day?") and analysis of these stories. (e.g., "How might the story be different if told by the police?").

Examples of Method:

- *The Human Rights Education Handbook*: "Activity 17: Perpetrator, Victim, Bystander, Healer," p. 90. "Activity 19: Telling Our Stories," p. 95.
- *Bells of Freedom*: "Child Prostitution." [erc.hrea.org/Library/Bells_of_Freedom/index.html]
- *First Steps*: "Stories from around the World." "The Boy with Two Eyes." "Poor Old Wolf!" [erc.hrea.org/Library/First_Steps/index.html]

METHOD 26:
SURVEYING OPINION AND INFORMATION GATHERING

1. **Opinion Polls:** Conducting a "person-in-the street" survey on human rights issues can provide useful data about the local community. Help participants formulate unbiased questions that will elicit the desired information and discuss the components of reliable data.
2. **Documenting Evidence:** Data gathering can also involve observing and recording day to day events related to human rights (e.g., gender roles in the family, number of times participants hear a racial slur).

   Examples of Method:

   - *The Human Rights Education Handbook*: "Activity 8: A Dialogue with Your Lettuce," p. 83. "Activity 18: Taking the Human Rights Temperature in Your School," p. 90. "Model 3: Three-day Workshop," p. 121.
   - *ABC*: "Who's Who?" "Food." "Water." [www.unhchr.ch/html/menu6/2/abc.htm]
   - *First Steps*: "She Doesn't Work." [erc.hrea.org/Library/First_Steps/index.html]
3. **Voting with Your Feet:** Participants are asked literally to take a position according to their degree or disagreement with a statement. Designate areas in the room that represent positions on a continuum (e.g., "Strongly Agree," "Generally Agree," "Don't Know," "Generally Disagree," "Strongly Disagree"). Read a statement on a controversial issue (e.g., "Health care is a human right"), allow for reflection time, and then ask participants to take a position. When groups have formed, ask people to explain their opinion or dialogue with others who hold opposite positions. Encourage those who are undecided to ask questions. After discussion, invite anyone who wishes to change places.
4. **Democratic Voting:** Practice democratic rules of order and voting methods to make group decisions. Help participants decide which methods are appropriate to different situations (e.g., formal nominations, voice vote, straw votes, run-off elections, open and secret ballots).

METHOD 27:
WEBBING ACTIVITIES

Drawing charts that indicate relationships can help participants to analyze situations.

1. **Webbing:** Begin by writing a word, phrase or question in the center of a paper or chalkboard (e.g., "Homophobia"). Circle the word and ask participants to brainstorm adjectives, thoughts, or memories evoked by what is written in the circle. (e.g., "Insults," "Discrimination," "Gay bashing," "Fear of AIDS"). Write these down and connect each suggestion by a line to the central circle. If participants relate to responses generated by the circled word, write those and connect with a line to the response, gradually creating an expanding web (e.g., "Dyke" or "Faggot" connected to "Insults").

2. **Effects Wheel:** Write a question or statement in the center of a circle (e.g., "What if women earned salaries equal to men?" or "In the USA one child in four lives below the poverty level."). Then draw three concentric rings around the central circle. Divide the first ring into three equal parts and write three effects that would result from the statement (e.g., "Greater decision making," "Greater role in business world," "More involvement in investment"). Divide the second ring into six equal parts and write in two effects that would result from each of the three statements (e.g., "Greater decision making," "Greater role in supporting women's concerns," and "More independence"). Small groups might work on the same statement and compare their results. You might prepare a list of relevant questions or statements and let each group choose one to work on.

Examples of Method:

- *ABC*: "Effects Webs." [www.unhchr.ch/html/menu6/2/abc.htm]
- *First Steps*: "Conflict Webs." "Wheel Rights." [erc.hrea.org/Library/First_Steps/index.html]

C. Techniques for Human Rights Education

Most of the methodologies described above can be applied, singly or in combination, using the following techniques.

TECHNIQUE 1:
CAROUSEL / WORK STATIONS

In the carousel technique, facilitators create "stations" where different activities are presented at the same time. For example, rather than a group of forty people going through four activities for two hours, four groups of ten participants are divided among four activities. After thirty minutes at one activity, each group rotates to another station and another activity. In this way all participants are actively involved and the pace is lively (especially helpful when participants are tired). The technique works best when the different stations illustrate different methods (e.g., an artistic expression, a game, a discussion, a role play). It can also be used to present participant projects. This technique is ideal for training new facilitators, who first observe the presentation, then assist, and gradually take over as facilitators.

Example of Method:

- *The Human Rights Education Handbook*: "Model 3: Three-day Workshop," p. 121; "Model 5: Five-day Workshop," p. 126.

TECHNIQUE 2:

CONTESTS AND AWARDS

Contests can stimulate creativity among participants and draw public attention to an issue. They might be based on writing, artistic expression, debate competitions, or suggestions for solving problems. Whatever the topic, be clear what the goals are and ensure that learning, not just competition, results. Awards might be for human rights related community service projects, publications, or accomplishments. Try to have winners in several categories and emphasize group efforts rather than singling out a few individuals. In a workshop, competitions might be lighthearted awards to competing teams for human rights knowledge, presentations, or task completion.

TECHNIQUE 3:

FISHBOWL

In this technique, which resembles a "theater in the round," a small group sits in the middle and undertakes an activity while the rest of the group observes, perhaps asking questions, making comments, or even joining the action at some point. The activity might involve a drama, a discussion, or many other methods.

Example of Method:

- *The Human Rights Education Handbook*, "Model 3: Three-day Workshop," p. 121.

TECHNIQUE 4:

GALLERY WALK / EXHIBITION / CIRCUS

This technique permits all participants to show or explain projects, presentations, creative expressions, or plans they have created. Most participants walk around the room moving from one "station" to another where a few participants show and/or explain their work. After a time, roles are switched and another set of participants present, and so on until everyone who wishes has had an opportunity to present.

Examples of Method:

- *The Human Rights Education Handbook*, "Activity 4: The Body of Human Rights," p. 80; "Model 2: One-day Workshop—Collective Summary," p. 120.

TECHNIQUE 5:

MULTI-MEDIA TECHNOLOGIES

In the past teachers and facilitators often introduced films and videos to enhance learning, but increasingly learners themselves use technology to create their own presentations. Most schools and organizations in the United States are connected to the internet, and a growing number have access to technologies like Power Point, CD Rom, and video recorders that permit participants to research and organize presentations. Where available, these technologies are powerful tools for human rights education, building useful research and advocacy skills and empowering participants to direct their own learning.

TECHNIQUE 6:
SMALL GROUP WORK

Dividing participants into pairs or groups provides greater opportunities for participation and cooperation. Small group work can generate ideas very quickly and encourage relating personal experience to abstract concepts.

In some cases, the facilitator may wish to set the composition of the small groups (e.g., in order to achieve gender or ethnic balance) but at other times groups might be based on participant choice or some random method (e.g., everyone born in May). Group size can range from two or three to a dozen or more.

Explain clearly the group task, the time to accomplish it, and if and how the group will report on its work. If the group must perform several steps, provide written instructions.

While groups are working, stand back, but be available. Only intervene when a group has misunderstood instructions or asks for help. Remind everyone when the time is almost up.

You may wish to assign roles for participants in the small group. For example —

1. Resource Person, who takes responsibility to see that everyone has the needed materials;
2. Recorder, who writes down any notes, discussion, or statements resulting from the group's work;
3. Facilitator, who makes sure that everyone gets a turn to speak, keeps the group on task, and watches the time;
4. Spokesperson/Reporter, who reports to the whole group on the small group's activity.

Examples of Method:

- *The Human Rights Education Handbook*: "Activity 3: Actors, Artists, Storytellers, and Poets," p. 80, illustrates small group performances; "Activity 8: A Dialogue with Your Lettuce," p. 83, illustrates a "jigsaw" relationship; "Model 4: Three-day Workshop—Researching Social-Economic Rights," p. 124, illustrates groups doing research and teaching each other.
- *First Steps*: "Advantages and Disadvantages," illustrates working groups based on gender; "Rights and Responsibilities," illustrates work in pairs. [erc.hrea.org/Library/First_Steps/index.html]
- *Here and Now*: "Human Rights around the World and at Home" illustrates groups working in a "jigsaw" relationship. [www.hrusa.org/hrh and-n]

D. Activities for Human Rights Education

These activities are described here in very abbreviated form. See their published sources for fuller information. The Universal Declaration of Human Rights is abbreviated UDHR throughout this section.

ACTIVITY 1:
ALL OUR RELATIONS: A LEARNING EXPERIENCE

Overview: A learning experience meant to increase understanding of culture, collective human rights, and indigenous rights and demonstrate how humans and the earth are interconnected.

Time: About 20 to 30 minutes.

Materials: A ball of multicolored yarn, masking tape, paper or index cards, and marker.

Procedure:

1. While the storyteller labeled "Oral Tradition" tells a story, participants stand in a circle and create a web of interdependence. The storytelling component should utilize, if at all possible, local indigenous or community human resources. One participant throws the ball of colored yarn, holding on to the end, randomly to another participant. The yarn should be pulled tight before throwing to the next person.
2. Participants are then "labeled" as a part of the story (e.g., oral tradition, water, river, four-legged, buffalo, wind, robin, human man, woman, elder, snake, etc.) either by themselves or another participant assigned the role of putting the label on the front of each participant.
3. Participants go around the circle and talk about "themselves" (in relation to their labels) and their connection to other parts of the web. If time is limited, limit the number of participants responding.
4. Those participants who are labeled human (woman, child, man, elder) will then be asked to share about their relation to one of the labels and how that is being threatened. It can be one of the four elements (air, water, fire, and earth) or any other relation that is important to the community. Participants should find that their relationship to the "other" is being threatened. The element that is being threatened then loosens its grip on the yarn, but does not let go. As the element does this, she or he should express their feelings. As an example, when the human says, "The air is polluted, I can no longer breathe," then the element "air" might respond, "I am ill." This part of the learning experience is meant to engage all participants in thinking deeply about their relations. Eventually the element lets go of the yarn and participants are able to see the distortion of the web of life.
5. "Oral Tradition" then asks, "Who else is threatened?" and as others realize they are affected, they drop or loosen their hold on the web. The strength of the web graphically collapses, illustrating the fragility of all our relations.

Source: Demonstration by Elizabeth Clifford, Sicangu/Oglala/Lap, Charmaine Crockett, Pacific Islander, Lisa Garrett, Cherokee/Shawnee/Hawaiian/Philipina, and Leland Littledog, Sicangu/Oglala/Cheyenne, at the National Training of Trainers for Human Rights Education, August 2000.

ACTIVITY 2:

APPLYING FOR ASYLUM

Overview: Simulates some of the emotional factors in a refugee's reality.

Time: About 15 minutes.

Materials: Handout "Asylum Application" in Creole.

Procedure:

1. Let the room fill with people without greeting anyone or acknowledging their presence.
2. A few minutes after the scheduled start, pass the application for asylum written in Creole. Say only "You have five minutes to complete this form." This could be spoken in any foreign language as well. Coldly ignore questions and protests.
3. Greet any latecomers curtly (e.g., "Is there any reason you are late? You have only ____ minutes to complete this form."). Most participants will get the point right away, but some may get angry or anxious.
4. Collect the forms without smiling or making personal contact.
5. Call a name from the completed forms and asked that person to come forward. Look at the form and say, "I see you answered no to this question. Asylum denied." Repeat this process several times.
6. Finally break out of your role. Ask participants how they felt filling out an unintelligible form. Ask them how this simulates a refugee's experience.

APPLICATION FOR ASYLUM	
1. APPELLIDO	
2. PRIMER NOMBRE	
3. FECHA DE NACIMIENTO	
4. PAIS, CIUDAD DE RESIDENCIA	
5. OU GENYEN FANMI NA ETAZINI?	
6. KISA YO YE POU WOU	
7. KI PAPYE IMIGRASYON FANMI OU YO GENYEN ISIT?	
8. ESKE OU ANSENT?	
9. ESKE OU GEN AVOKA?	
10. OU JAM AL NAHOKEN JYMAN?	

Source: David Donahue and Nancy Flowers, *The Uprooted: Refugees and the United States*. (Alameda, CA: Hunter House Publishers, 1995) 18.

ACTIVITY 3:
ACTORS, ARTISTS, STORYTELLERS, AND POETS

Overview: Participants create presentations on human rights issues.

Time: At least 1 hour.

Materials: Art supplies.

Procedure:

Each small group selects a human rights issue and creates a presentation that examines it through art, storytelling, poetry, or acting. Each presentation should include the following components:

a) A challenging question;

b) Some form of artistic expression;

c) Different community levels (e.g., local, national, global);

d) Action ideas;

e) Whole group participation.

Source: Kristi Rudelius-Palmer and Joy DesMarais, workshop for the National Youth Leadership Council summer camp, June 1997.

ACTIVITY 4:
THE BODY OF HUMAN RIGHTS

Overview: Participants relate articles of the UDHR to parts of the body.

Time: 30 minutes.

Materials: Large paper, markers, copies of the UDHR.

Procedure:

1. Working in small groups, participants draw the outline of a person (or outline a group member) on the paper.
2. They then try to locate each article of the UDHR on a particular part of the body, writing the number of the article in the appropriate place (e.g., Article 26, Right to Education, might be written on the head).
3. Have a "gallery walk" to compare these figures and discuss. See "Technique 4: Gallery Walk," p. 76.

ACTIVITY 5:
BORN EQUAL?

Overview: Participants identify discrimination experienced by women.

Time: 30 minutes.

Materials: Some forms of random selection (e.g., cards, slips of paper).

Procedure:

1. Divide participants into small groups. Ask half the groups to list 5 advantages and 5 disadvantages of being a woman. Ask the other half to do the same for men.
2. Ask each small group to report their lists. Record them on chart paper. Then ask the whole group to rate on a scale of 1-5 how important each item is to the life of an individual. For example, something trivial like "Wearing a certain kind of attractive clothing" might receive a 1 while "Not get as much food" might receive a 5.
3. Draw a line on the floor with chalk or outside on the ground. Explain that this is the starting line and ask everyone to put his or her toes on the line. Explain that all the participants are babies born on the same day, and according to the UDHR they are "born free and equal in dignity and rights." Then explain that unfortunately, some members of the community are not really "equal in rights and dignity." Ask each participant to draw a card indicating whether they are "male" or "female."
4. Then read one of the advantages for men that received a 5 rating (e.g., "Make more money") and ask everyone who is "male" to step forward 5 steps. Do the same for an advantage for women. Then read a disadvantage for men and ask the "males" to step backward the number of steps that the disadvantage was rated; then do the same for the "females."
5. Continue in this same manner through the advantages and disadvantages on the list. When a large gap has developed between the "males" and the "females," ask them to turn and face each other. Ask several individuals from each group:

   How do you feel about your "position"?

   What do you want to say to those in the other group?

   How would you feel if you were in the other group?

6. Emphasize that this activity points out how cumulative discrimination works to erode the human rights principle of equality.

Variation: This activity can be adapted to illustrate any form of discrimination (e.g., against people with disabilities, minorities and gay, lesbian, bisexual, and transgendered people).

Source: Nancy Flowers, National Training of Trainers for Human Rights Education, August 2000

ACTIVITY 6:
CALLING THE NAMES

Overview: Participants name the people who have influenced their work.

Time: About 15 minutes.

Materials: None.

Procedure:

1. Ask the group to stands in a large circle and think of individuals who support, inspire, or guide them in their work. Invite these people to be present by calling their names, one by one.
2. Reflect on the exercise, either in discussion or writing.

Source: Demonstration by Chris Cavanaugh, Bolinas, CA workshop, March 1999.

ACTIVITY 7:
CLOSINGS

The method for closing depends greatly on the goals and tenor of the workshop or presentation. The following are a few ideas:

Ball Toss: Participants toss a ball from one to another. Each person who catches the ball states one thing she or he learned or can use from the workshop.

Collective Summary: Pose a summarizing question (e.g., "What remarks that you have heard here today will you especially remember as meaningful?" or "What idea can you take home to use in your community?") or an open-ended statement (e.g., "Try to think of a word or phrase that sums up your feelings at the end of today's session" or "I still wonder..."). Ask participants to respond in turn.

Group Still Life or Installation: Each participant in turn removes the object from a group display and explains what he or she is taking away from the workshop.

Releasing the Dove of Peace: The facilitator mimes holding a significant object (e.g., bird, newborn baby) and invites each participant to say something to it as it is passed from one participant to another. After the "object" has been passed to everyone, they draw into a tight circle and collectively let it go.

Slide Show: The facilitator has taken photos of the session, including each participant. As a reflection on the Human Rights Learning Community, a brief comment on the contribution each participant has made in unison with the slide presentation is given.

ACTIVITY 8:

A DIALOGUE WITH YOUR LETTUCE

Overview: Participants trace their food through the local and global economy.

Time: 2+ hours.

Materials: Access to library and/or Internet.

Procedure:

1. Divide participants into small groups and ask each group to formulate questions they would ask about a head of lettuce in their refrigerator (e.g., Where were you grown? Who picked you? What were the working conditions?). The same "dialogue" could be held with shoes, shirts, etc.
2. Groups then exchange questions so that one group researches answers to the others' questions (e.g., industry profit, wages) using library and Internet resources.
3. Groups report their results to each other. Whole group discusses results in human rights terms.

Source: David Shiman, Amnesty International workshop on Best Practices for Human Rights Education, spring 1999.

ACTIVITY 9:

ENERGIZERS

The following non-verbal activities can help to raise group spirits, create solidarity, and refocus energy.

Arm in Arm: Ask participants to divide in pairs of equal strength. Explain: "How many times can you put your partner's hand to the table in 60 seconds? There can be two winners to this game." Then say "Go" and let participants know when 30 seconds and 10 seconds remain. Those who cooperate will be able to touch many times while those who compete will have few or no touches. Point out the difference between cooperation and competition.

The Chain: Ask participants to stand in a circle with their eyes closed. Move them around, attaching their hands to each other so that they make a knot. Then tell participants to open their eyes and try to untangle themselves without letting go of their hands.

Fireworks: Assign small groups to make the sounds and gestures of different fireworks. Some are bombs that hiss and explode. Others are firecrackers imitated by handclaps. Some are Catherine Wheels that spin and so on. Call on each group to perform separately, and then the whole group makes a grand display.

Group Sit: Ask participants to stand in a circle toe-to-toe. Then ask them to sit down without breaking the connection of their toes. Avoid this activity if members of the group are disabled or elderly.

The Rain Forest: Stand in the center of participants, who mimic your movements, making different sounds and gestures for aspects of the forest (e.g., birds, insects, leaves rustling, wind blowing, animals calling) by snapping fingers, slapping sides, clapping hands, and imitating animals. The resulting sound is like a rain forest.

Silent Calendar: Explain that the whole group must line up in order of the day and month they were born, but they cannot use words to accomplish this.

The Storm: Assign different sounds and gestures to small groups of participants (e.g., wind, rain, lightning, thunder, etc.) and then narrate the soft beginnings of the storm, conducting the various sounds like an orchestra (e.g., "And then the lightning flashes! And the thunder roars!") through to the conclusion of the storm.

To the Lifeboats!: First demonstrate a "lifeboat": two people hold hands to form the boat; passengers stand inside the circle of their hands. Then explain that everyone is going on a voyage: "At first the sea is calm and everyone is enjoying the trip. Then, suddenly, the ship hits a rock. Everyone must get into a lifeboat in groups of three (or one, or four, etc.)." Participants then scramble to form "lifeboats" and take in the proper number of passages. Usually someone "drowns." Then take up the narrative again. "Now the ship continues peacefully ... but suddenly a hurricane begins. The ship is sinking. Everyone to the lifeboats in groups of two." Continue like this through several "shipwrecks."

ACTIVITY 10:
HUMAN RIGHTS TIMELINE

Overview: Participants create a time line that includes personal, national, and international human rights events.

Time: 30 min.

Materials: Blackboard and chalk or chart paper and pens, copies of the UDHR.

Procedure:

1. On the wall, blackboard, or a large sheet of butcher paper, prepare a chart with the decades of the 20th century equally spaced across the top.

   Make three rows below labeled "PERSONAL," "NATIONAL," and "GLOBAL."

	1900	1910	1920	1930	1940	1950	1960	1970	1980	1990
PERSONAL										
NATIONAL										
GLOBAL										

2. Give each participant cards or post-its in three different colors. Ask them to write a personal, national, or international human rights event on the designated color and post them at the appropriate position on the timeline.
3. Survey and discuss the resulting communal human rights history.

Source: Adapted from a demonstration by Chris Cavanaugh, Bolinas, CA workshop, March 1999.

ACTIVITY 11:

ICEBREAKERS AND INTRODUCTIONS

The following suggestions are short and simple ways to introduce participants to each other.

Group Still Life or Installation: Each person brings a meaningful object from home to contribute to an opening display as a way of introducing something important about them.

Human Rights Squares: Give participants copies of "Human Rights Squares," a grid of sixteen squares with a question in each square. Explain that during the allotted time, they must mingle and find a different person who can answer each questions. The name of the person who answered is written next to the question. Ask who got the most signatures. Ask which questions were difficult or impossible to find answers for. This activity can be adapted for a variety of human rights topics.

Sample questions:

- Name a human right.
- Name an organization that works for human rights.
- What type of rights violation disturbs you the most?
- Name a document that proclaims human rights.
- Name a country where people are denied rights because of their race.
- Name a right all children should have.
- Name a singer who sings about rights.
- Name a film about human rights.
- Name a country where the human rights situation has recently improved.

Source: David Shiman, *Teaching Human Rights*, (Denver: CTIR, 1999) 3.

Interviews: Like "Portraits," but without the drawing. Each person pairs off with another, asks several questions. Then each partner introduces the other to the whole group. Some leading questions might be:

1. What makes you unique?
2. What person in your life has helped to make you the strong leader you are?
3. When you hear the phrase "a human right," what do you think about?
4. What animal bests represents you?
5. Who is the best storyteller in your family or community?
6. What event in your life has most affected your worldview?
7. What brought you here?

In the Same Boat: Explain that participants must locate others who share the same characteristic. Then call out some categories (e.g., those born in the same decade or month; those with the same number of children or siblings; those who speak the same language at home or the

same number of languages). Under the right circumstances, more sensitive categories might be used (e.g., those whose skin tone is the same; number of times arrested).

Me too!: One person says her or his name and starts to describe herself or himself. As soon as another person hears something in common, that person interrupts, giving her or his name (e.g., "I'm _____ and I too have two older sisters") and beginning a self-description until yet another person finds something in common and interrupts in turn. Continue until everyone in the group has been introduced.

Musical Chairs: Arrange chairs in a close circle and ask participants to sit down. Stand in the middle of the circle and explain that you are going to state your name and make a statement about yourself. When you do, everyone for whom that statement is also true must change chairs. (e.g., "I am X and am left-handed," "I am X and I have three daughters," or "I am X and I dislike eating ___"). Try to get a chair for yourself. The person left without a chair then makes a similar statement about herself or himself. Continue until most participants have had a chance to introduce themselves in this way.

Portraits: Provide participants with plain paper and a pen. Ask participants to find a partner whom they don't know. Explain that each person is to draw a quick sketch of the other and to ask some questions (e.g., name, hobby, a surprising fact) that will be incorporated into the portrait. Allow only a short time for this and encourage everyone to make their portraits and names as large as possible. Then ask each participant to show his or her portrait and introduce the "original" to the group. To facilitate learning names, hang the portraits where everyone can see.

Teamwork: Divide participants into small teams and allow them time to discover the characteristics they have in common (e.g., culture, appearance, personal tastes, hobbies). Ask each team to give itself a name and be able to explain it. Groups then introduce themselves to the whole group, naming the team members and explaining their name.

ACTIVITY 12:
IMAGE THEATER

Overview: Participants give physical form to human rights concepts.

Time: 30-45 minutes.

Materials: None.

Procedure:

1. The facilitator provides the group with a concept (e.g., oppression, liberation, justice) and asks the group to create a human machine that represents that concept.
2. One at a time, each person adds his or her body to the "machine," repeating a consistent sound and motion that represents the concept for them.
3. When all participants are part of the machine, the facilitator freezes the activity and helps the group reflect on their experience. Questions like "What were you doing?," "What did you notice?," and "How did you feel?" can help participants to reflect on the concept.

Source: Demonstration by Hameed Williams, Bolinas, CA workshop, March 1999.

ACTIVITY 13:

THE LADDER OF TORTURE

Overview: Examines personal values regarding torture.

Time. Variable.

Materials: Copy of "The Ladder of Torture."

Procedure:

1. Read/explain this scenario.

   A bomb has been planted somewhere in your community. Demands have been made for money and for the release of prisoners. You have caught the admitted bomber, but that person refuses to tell where the bomb is hidden.

2. Ask participants what they would do. Would they use torture?

3. Brainstorm a series of questions participants would like to ask about the situation before making a decision? For example:

   - Does it matter whether people or property will be destroyed?
   - Does it matter how many people might die?
   - Does it matter how much time you have to interrogate (i.e., torture as last resort)?
   - Does it matter what kind of bomb has been planted?
   - Would you torture the person yourself?
   - Would you torture the person's loved ones?
   - Would you publicize the fact that you are a torturer?

4. Pass out the "Ladder of Torture" and discuss:

   - Where do you draw the line? When, if ever, is torture justified?
   - Can you justify violating someone's human rights under any conditions?
   - How do you want your police, government officials, or military to respond to this kind of situation?

Source: David Shiman, *Teaching Human Rights*, (Denver: CTIR, 1999) 140.

HANDOUT

THE LADDER OF TORTURE

- Someone has planted a bomb and admits it. We must torture to save lives.
- Someone is suspected of planting a bomb. We must torture to find out.
- Someone is close to someone suspected of planting a bomb. We must torture the friend/relative to discover the bomber's plans.
- Someone reports someone else who shares the same political views as the bomber. We must torture that political ally to find out others who support them.
- Someone has refused to tell the police where a suspect is. This person must be tortured to make sure others don't dare do the same thing.

ACTIVITY 14:
MIRRORING

Overview: Participants take turns mirroring each other's movements.

Time: Variable.

Materials: None.

Procedure:

1. Divide participants in pairs. One initiates movement while the other mimics. Switch roles after a few minutes.
2. Discuss the feelings evoked. Which role was easier? Which do you prefer?

Source: Lea Escallardo, reported in *Learning, Reflecting and Acting* (New York: People's Decade for Human Rights Education, forthcoming), 20.

ACTIVITY 15:
A NEW PLANET

Overview: Participants create an imaginary bill of rights and find correspondences between their ideas and specific articles of the UDHR.

Time: 1 hour.

Materials: Blackboard and chalk or chart paper and pens, copies of the UDHR.

Procedure:

Part A. Human Rights for a New Planet

1. Read this scenario:

   A small new planet has been discovered that has everything needed to sustain human life. No one has ever lived there before. There are no laws, no rules, and no history. You will all be settlers here, and in preparation your group has been appointed to draw up the bill of rights for this all-new planet. You do not know what position you will have in this country.

2. Instruct participants, working in small groups, to give this new planet a name and decide on ten rights that the whole group can agree upon.
3. Ask each group to present its list. As they do so, make a "master list" that includes all the rights the groups mention, combining similar rights. Alternatively have "ambassadors" from each group derive a master list.
4. Discuss the master list (e.g., what would happen if some rights were excluded?). Are any important rights left out?

Part B. Linking Rights to the UDHR

1. Ask each small group to match the rights listed with articles of the UDHR and write the number of the article next to each right. Some rights may include several articles. Others may not be in the UDHR at all.

2. Ask groups to report their findings. As participants identify a right with a particular UDHR article, ask that they read the simplified version of the article aloud.

3. Discuss: Were some of the rights on the list not included in the UDHR? Were some rights in the UDHR not included on the list? Why?

Source: Nancy Flowers, ed., *Human Rights Here and Now* (Minneapolis: Human Rights Resource, 1999) 49.

ACTIVITY 16:

PACKING YOUR SUITCASE

Overview: Simulates the emotional and practical decisions a refugee must face and their unforeseen consequences.

Time: About 10 minutes.

Materials: None.

Procedure:

1. Read/explain this scenario:

   You are a teacher in ____. Your partner disappears and is later found murdered. Your name appears in a newspaper article listing suspected subversives. Later you receive a letter threatening your life for your alleged political activity. You decide you must flee. PACK YOUR BAG: you can only take five categories of things and only what you can carry. List what you would take."

2. After a few minutes, call on participants to read their lists aloud. For every list (usually 95%) that does not include the newspaper article or the threatening letter, say, "Asylum denied!"

3. Read the legal definition of a refugee. Discuss how this definition is applied in real life and why most participants were denied "asylum" because they had no proof of well-founded fear of persecution to qualify for refugee status.

4. Discuss making decisions under pressure, reasons for personal choices, emotions evoked by the decision-making process. Conclude by explaining the purpose of this activity.

Source: David Donahue and Nancy Flowers, *The Uprooted: Refugees and the United States* (Alameda, CA: Hunter House Publishers, 1995) 24.

ACTIVITY 17:
PERPETRATOR, VICTIM, BYSTANDER, HEALER

Overview: Participants describe a time when they played different roles regarding human rights.

Time: About 30 minutes, depending on the size of the groups. Don't hurry.

Materials: Paper showing the quadrants.

Procedure:

1. Divide participants into small groups and give each a paper divided into four quadrants with the headings "Perpetrator," "Victim," "Bystander," and "Healer."
2. Ask participants in turn to give an example of a time when they played one of these roles (e.g., a time when they stood by and did nothing, when they violated someone's rights, when their own rights were violated, and when they witnessed someone whose rights were being violated and took action).
3. Debrief with the whole group. Ask volunteers for a few examples. Ask what feelings and new understanding the activity elicited. Emphasize in conclusion that everyone plays all these roles at one time or another. Ask what qualities and understanding a person needs to take action.

Source: Kristi Rudelius-Palmer, University of Minnesota Human Rights Resource Center.

ACTIVITY 18:
TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL

Overview: Participants survey their community to evaluate how human rights enjoyed and strategize how to address abuses they discover.

Time: Variable.

Materials: Handout.

Procedure:

1. Ask students to evaluate their school's human rights climate (e.g., take its "temperature," by completing the Handout: *Taking the Human Rights Temperature of Your School).* Prior to completing the survey, students might conduct research into school conditions, using the topics in the survey as a guide. Each student in the class should complete the survey individually. Although students are asked to think about their school's entire human rights climate, they should especially think about the school's climate for lesbian, gay, bisexual, and transgender students as well as straight allies and other students—gay and straight—dealing with homophobia.
2. Collect the surveys and compute the average response to each question. Post the responses on a chalkboard or newsprint version of the survey.
3. Discuss the findings from the survey:
   - What are your reactions to the results of the survey?
   - How did your own evaluation compare to the class averages?

- What might account for any differences between individual responses and class averages?

4. Draw on the following questions to move from analysis and evaluation to the development of an action plan:

Looking for patterns

- In which areas does your school appear to be adhering to or promoting human rights principles?
- In which areas do there seem to be human rights problems?
- Which of these are of particular concern to you? Elaborate on the areas of concern, providing examples and identifying patterns in human rights violations.

Looking for explanations

- How do you explain the existence of such problematic conditions?
- Do they have race/ethnicity, class, gender, disability, age, or sexual orientation dimensions?
- Are the issues related to participation in decision-making? Who is included and who isn't?
- Who benefits and who loses/suffers as a result of the existing human rights violations?

Looking at yourself

- Have you or any of your fellow community members contributed in any way to the construction and perpetuation of the existing climate (e.g., by acting or not acting in certain ways, by ignoring abuses or not reporting incidents)?

Looking at others

- Were those completing the questionnaire representative of the population of the school?
- Would you expect different results from a different group of people?
- In what ways might another group's responses differ and why?
- Should these differences be of any concern to you and to the school community?
- When determining which human rights concerns need to be addressed and how to address them, how can you be certain to take into account the perspectives and experiences of different people?

Looking ahead

- What needs to be done to improve the human rights climate in your school?
- What action(s) can you and your group take to create a more humane and just environment where human rights values are promoted and human rights behaviors practiced?

5. Review survey item #25, stressing the importance of assuming responsibility and action. Then, as a group brainstorm possible actions that individuals and groups might take to improve the human rights situation. The class should try to develop a short list of options for action. For each action, students should identify goals, strategies, and responsibilities.

HANDOUT

TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL

Introduction

The questions below are adapted from the United Nations Universal Declaration of Human Rights (UDHR). The relevant UDHR articles are included parenthetically in each statement. Some of these issues correlate more directly to the UDHR than others. All of these questions are related to the fundamental human right to education found in Article 26 of the Universal Declaration:

> Everyone has the right to education... Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

When discrimination is mentioned in the questionnaire below, it refers to a wide range of conditions: race, ethnicity/culture, sex, physical/intellectual capacities, friendship associations, age, culture, disability, social class/financial status, physical appearance, sexual orientation, life style choices, nationality, and living space. Although this is a much more expansive list than that found in the Universal Declaration of Human Rights, it is more helpful in assessing the human rights temperature in your school community.

The results should provide a general sense of the school's climate in light of principles found in the Universal Declaration of Human Rights.

Directions

Take the human rights temperature of your school. Read each statement and assess how accurately it describes your school community in the blank next to it. Keep in mind all members of your school (e.g., students, teachers, administrators, staff.) At the end, total up your score to determine your overall assessment score for your school.

RATING SCALE

1	2	3	4	DN
no/never	rarely	often	yes/always	don't know

____ 1. My school is a place where students are safe and secure. (Articles 3, 5)

____ 2. All students receive equal information and encouragement about academic and career opportunities. (Article 2)

____ 3. Members of the school community are not discriminated against because of their life style choices, such as manner of dress, association with certain people, and non-school activities. (Articles 2, 16)

____ 4. My school provides equal access, resources, activities, and scheduling accommodations for all individuals. (Articles 2, 7)

— continued —

5. Members of my school community will oppose discriminatory or demeaning actions, materials, or slurs in the school. (Articles 2, 3, 7, 28, 29)

6. When someone demeans or violates the rights of another person, the violator is helped to learn how to change his/her behavior. (Article 26)

7. Members of my school community care about my full human as well as academic development and try to help me when I am in need. (Articles 3, 22, 26, 29)

8. When conflicts arise, we try to resolve them through non-violent ways. (Articles 3, 28)

9. Institutional policies and procedures are implemented when complaints of harassment or discrimination are submitted. (Articles 3, 7)

10. In matters related to discipline (including suspension and expulsion), all persons are assured of fair, impartial treatment in the determination of guilt and assignment of punishment. (Articles 6, 7, 8, 9, 10)

11. No one in our school is subjected to degrading treatment or punishment. (Article 5)

12. Someone accused of wrong-doing is presumed innocent until proven guilty. (Article 11)

13. My personal space and possessions are respected. (Articles 12, 17)

14. My school community welcomes students, teachers, administrators, and staff from diverse backgrounds and cultures, including people not born in the USA. (Articles 2, 6,13, 14, 15)

15. I have the liberty to express my beliefs and ideas (political, religious, cultural, or other) without fear of discrimination. (Article 19)

16. Members of my school can produce and disseminate publications without fear of censorship or punishment. (Article 19)

17. Diverse voices and perspectives (e.g., sexual orientation, gender, race/ethnicity, ideological) are represented in courses, textbooks, assemblies, libraries, and classroom instruction. (Articles 2, 19, 27)

18. I have the opportunity to express my culture through music, art, and writing. (Articles 19, 27, 28)

19. Members of my school have the opportunity to participate (individually and through associations) in democratic decision making processes to develop school policies and rules. (Articles 20, 21, 23)

20. Members of my school have the right to form associations within the school to advocate for their rights or the rights of others. (Articles 19, 20, 23)

21. Members of my school encourage each other to learn about societal and global problems related to justice, ecology, poverty, and peace. (Preamble & Articles 26, 29)

— continued —

____ 22. Members of my school encourage each other to organize and take action to address societal and global problems related to justice, ecology, poverty, and peace. (Preamble & Articles 20, 29)

____ 23. Members of my school community are able to take adequate rest/recess time during the school day and work reasonable hours under fair work conditions. (Articles 23, 24)

____ 24. Employees in my school are paid enough to have a standard of living adequate for the health and well-being (including housing, food, necessary social services and security from unemployment, sickness and old age) of themselves and their families. (Articles 22, 25)

____ 25. I take responsibility in my school to ensure other individuals do not discriminate and that they behave in ways that promote the safety and well being of my school community. (Articles 1, 29)

TEMPERATURE POSSIBLE = 100 HUMAN RIGHTS DEGREES

YOUR SCHOOL'S TEMPERATURE _____

Adapted from: Shiman, David. *Teaching Human Rights*. Denver, CO: Center for Teaching International Relations, University of Denver, 1999. Written with Kristi Rudelius-Palmer, the University of Minnesota Human Rights Resource Center.

ACTIVITY 19:
TELLING OUR STORIES

Overview: Participants describe a time when they stood up for themselves. These stories are then interpreted in human rights terms.

Time: About 1 hour.

Materials: Chart paper and markers, copies of the UDHR.

Procedure:

1. Divide participants into small groups. Ask them each to tell a story about a time when they stood up for themselves and their personal dignity/self-respect. When everyone has told a story, the group considers what support or individuals helped each person to take a stand.
2. Ask each group to choose one story to retell or act out for all participants. While listening, chart the stories on a wheel, with the action (e.g., I reported him for harassment) written on the "spokes." Write the things mentioned as supports (e.g., "I had savings" or "Supportive friends," between the spokes.
2. After all of the stories are told, go around the wheel and ask what human rights were involved in each story. Write these on the rim of the wheel.
4. Ask participants to match each right written on the rim with an article of the UDHR and write these above the right. Emphasize the relation of life experience to human rights.

Source: Julie Mertus, Nancy Flowers and Mallika Dutt, *Local Action/ Global Change: Learning about the Human Rights of Women and Girls*. (New York: UNIFEM, 1999) 12.

ACTIVITY 20:
THE TOOL BOX

Overview: Participants share their skills and needs for skills.

Time: About 30 minutes.

Materials: Container, slips of paper (optional).

Procedure::

1. Participants sit in a circle around a container of some sort. Each individual goes to the center, and names (Optional: writes on a slip of paper) two skills for the toolbox: one that they would like to share with others, and one that they would like to gain from the learning experience.
2. This "tool box" can then help shape the agenda for the program and connect learners with individuals who can teach them new skills.

Source: Joel Tolman, Global Youth Connect.

ACTIVITY 21:
THE UDHR IN OUR COMMUNITY

Overview: Participants analyze articles of the UDHR and evaluate its implementation in their community.

Time: 1+ hour.

Materials: Card with abbreviated articles of the UDHR. The following articles should be divided on separate cards: Articles 16, 21, 23, 25, 26, 27 (Articles 29 and 30 can be Omitted); chart paper and markers; masking tape; copies of the UDHR.

Procedure:

1. Divide participants into small groups. Ask everyone to draw article cards so that the whole UDHR is divided among participants.
2. Explain the small group's tasks:
   a) Read each article together and be able to explain what it means.
   b) Decide to what extent people in your community enjoy this human right: Everyone, Most People, Some People, A Few People, No One.
   c) If everyone does not enjoy the right, on the back of the card write down what particular people in the community are excluded.
3. Going in numerical order, call on a participant to summarize the group's discussion and place the article card on a chart like that below.

EVERYONE	MOST PEOPLE	SOME PEOPLE	A FEW PEOPLE	NO ONE

4. Point out that this activity has the dual purpose of reviewing UDHR content and evaluating the human rights climate of the community.
5. Ask what important human rights (e.g., environmental) are not included in the UDHR and why.

Variation: Adapt with a 1-5 rating scale to use as a community assessment tool like "Activity 18: Taking the Human Rights Temperature of Your School," p. 90.

ACTIVITY 22:
WHAT DOES A CHILD NEED?

Overview: This activity stimulates thinking about the needs of children, links human rights to human needs, and increases familiarity with the articles of the UDHR and/or the Convention on the Rights of the Child (CRC).

Time: 30-60 minutes.

Materials: Chart paper, markers, tape, copies of the UDHR and/or CRC.

Procedure:

1. Working in small groups, participants draw a large outline of a child. The group gives the child a name and then decides on the mental, physical, spiritual, and character qualities they would like this child to have as an adult (e.g., good health, sense of humor, kindness) and writes these qualities inside the outline of the child. They might also make symbols on or around the child to represent these ideal qualities (e.g., books to represent education).
2. Inside the outline the group lists the human and material resources the child will need to achieve these qualities (e.g., if the child is to be healthy, it will need food and health care).
3. Using the CRC and/or the UDHR, the group identifies the articles that guarantee a child each of these needs and writes the number of the article(s) next to that item on the list. Any needs that are not covered by the documents are circled.
4. Each group posts its child on the wall, "introduces" the new member of the community, and explains its choices. As a need is linked to a right, a member of the small group reads that article from a simplified version of the UDHR and/or CRC.
5. Discuss the features common to most posters:
   - What were the most common needs? Why?
   - Were some needs listed only once or twice? Should they also be considered important for all children?
   - Were any needs not covered by the convention? How can this omission be explained?

Source: Nancy Flowers, Human Rights Educators' Network, Amnesty International USA.

ACTIVITY 23:
WINDOWS AND MIRRORS

Overview: Using photographs of people from many cultures, this activity raises questions about universality, diversity, and human dignity.

Time: 30-60 minutes.

Materials: Collection of photographs of diverse peoples, copies of the UDHR.

Procedure:

1. Individually or in groups, participants choose a picture and discuss questions like these:
   - Why did you choose this photograph? Why did the photographer choose this subject?
   - What in the picture is a mirror of your life (i.e., something familiar you recognize easily)?
   - What in the picture serves as a window into another culture or way of living (i.e., something strange and unfamiliar to you)?
   - What seems to be happening in the picture? How are people feeling?
   - In what ways do you think the person(s) in the picture are like you (e.g., values? hopes? needs? expectations?). In what ways unlike you?
2. Make a list of all the human rights you can associate with the picture, including rights enjoyed or denied. Match these with articles of the UDHR.
3. Share your picture and discussion with the rest of the group.

Source: Nancy Flowers, ed., *Human Rights Here and Now* (Minneapolis: Human Rights Resource Center, 1999) 63.

PART V

Planning Presentations for Human Rights Education

America did not invent human rights. In a very real sense it's the other way around. Human rights invented America.

President Jimmy Carter
Farewell Address, January 1981

PART V CONTENTS:

A. Principles for Human Rights Presentations 101

B. Encouraging Human Rights Education in Your Community 103

C. Sample Timelines, Checklists, and Evaluation Forms 112

D. Workshop Models for Human Rights Education 118

Many of the suggestions offered here are applicable to any kind of presentation. However, because the goal of a human rights education is not only to inform but also to transform, it presents some particular challenges.

In this section the term *seminar* refers to a course of several days and the term *workshop* to a course of one day or less. *Participants* designates those taking the course, and *facilitator* designates the course leader, who is also a co-learner but has responsibility for organizing and focusing the learning.

A. Principles for Human Rights Presentations

Review Part II, "The Art of Facilitation," especially the section on "Facilitating Human Rights Education," p. 29, which offers guidelines for making a presentation that not only conveys but also embodies human rights principles. Review also Part III, "How? Building Blocks for Human Rights Education," p. 45, which emphasizes the importance of including four principal components: thinking, feeling, learning skills, and taking action.

1. All Presentations

In addition, the following suggestions apply to presentations of any length and for any audience:

- **Don't assume any prior knowledge about human rights,** but try to relate to what participants already know;
- **Emphasize the enjoyment of rights, not just the violation of rights.** Too often human rights presentations alarm and upset by emphasizing violations without showing how human rights law establishes norms and standards for the people of the world;
- **Provide opportunities to link personal experience with human rights principles.**
- **Focus on at least one human rights document.** Give participants a copy and if possible engage them in an activity that uses the document. They need to know that a framework of international law defines and guarantees human rights.
- **Offer options for taking action,** either during the presentation or afterwards. These might be as simple as signing a petition or writing a letter or more complex and long-term actions to address a concern. By doing so, you are modeling the importance of taking individual responsibility for human rights.
- **Give people something to take home,** to read later or share with others. This might be a fact sheet that summarizes information on an issue or dispels myths, or a resource list of readings, Internet Web sites, or organizations working on a particular issue. If the participants are teachers, offer them lessons or handouts they can use with their students.

2. Short Presentations

Human rights educators are sometimes invited to make presentations that are ludicrously short for such a complex subject, yet no opportunity should be lightly rejected. Even a talk squeezed between the main course and the dessert at the monthly meeting of a civic organization may provide the audience with a valuable introduction to human rights.

Even when time is very limited, try to observe the points mentioned above. If you have a half-hour or less, don't take questions from the audience, but remain afterward to answer questions. Make a particular effort to leave people with something to read and reflect upon.

3. Workshops

Workshops are by definition brief and "hands-on." However, with careful planning they can include all the points mentioned above and in Part III.B, "Building Blocks for Human Rights Education," although each may be very brief. Save time by conveying some information in the form of handouts to be read later. Prefer one in-depth activity to several short ones. If you have less than three hours, avoid showing a video. Keep participants focused on the issue, the document, and the activity. Some workshop models can be found in Part V, "Workshop Models for Human Rights Education," p. 118.

CHECKLIST FOR EVALUATING PRESENTATION AGENDAS

- Does the agenda include the four Building Blocks for Human Rights Education:
  - **thinking:** building knowledge and understanding?
  - **feeling:** strengthening commitment and community?
  - **equipping:** filling the "toolbox" of skills?
  - **taking action:** putting learning into practice?
- Does the presentation take into consideration participants' familiarity with human rights?
- Are cases of human rights violations balanced with examples of enjoyment of rights?
- Do participants work with at least one human rights document?
- Do participants have opportunities to link personal experience with human rights?
- Are participants offered some options for taking action?
- Do participants receive some information to take home for further reading and reflection?
- Will this plan produce enjoyable learning?
- Will the workshop reflect what participants want to learn?

4. Conferences

Conferences and conventions are a principal means for learning, exchanging views, networking, and affecting social or institutional change. However, they cost time and money for both organizers and participants. The following suggestions are intended to make conferences more enriching and participatory.

a. **Conferences are for conferring!**
Make every effort to help people get together, meet the people with whom they share interests, and catch up with old friends. These techniques can facilitate such interactions:

- Publish a list of participants as soon as possible;

- Establish a message board for finding friends, rides, etc.;
- Issue a daily bulletin of conference events;
- Provide for participant-suggested luncheon groups everyday.

b. **Panels can be deadly.**
Panels usually model a TV interview format, which provides no dialogue between speakers and cultivates superficialities. Three or four "experts" speak to the audience but not to each other and then respond to a handful of questions from the audience, often intended to show off the knowledge of the questioner rather than probe the issue further. See Part IV, "Method 21: Presentations," p. 71, for some alternatives to panels.

c. **Papers can be deadly.**
Where experts come together to share papers, these papers should be distributed in advance so that the group meets to discuss the papers, not hear them for the first time. Questions or responses can thus be much more thoughtful and reasoned, even submitted in advance. When people are together, they need to be able to exchange ideas and ask questions, and debate, not just sit in respectful silence.

d. **Corridor conversations are as important as keynote speeches.**
A half-hour break, a communal meal, or a reception immediately following a presentation helps participants seek out those they want to engage further. Otherwise people easily grow frustrated. Also breaks, especially with food, fresh air, and natural light available, help raise everyone's blood sugar, good spirits, and attention span.

e. **Most people think they are the only strangers at the conference.**
Provide a way for participants to meet people and find their peers. At a really interactive conference, people are urged from the first day and given time to set up their own sub-groups (e.g., "Everybody who wants to talk about police brutality, meet at Table 3 for lunch"). Organizers can further facilitate by announcing these groups, posting their meeting times and places, and helping them find meeting places. Given the opportunity, such groups usually choose to meet more than once in a three-or-four-day conference and often lead to important alliances and professional collaborations.

f. **Participants appreciate an opportunity to contribute.**
Some of the best conference openings and closings occur when participants are invited to contribute (e.g., to read something that they liked and thought suitable). Organizers may be nervous not knowing just what is going to happen, but the songs, stories, and poetry that result are seldom disappointing.

B. Encouraging Human Rights Education in Your Community

Crisis situations attract intense, if fleeting, public attention to human rights, but a receptive audience for solid learning about human rights needs to be cultivated with careful analysis, planning, and follow-up. Few people will seek you out to request human rights education. Individuals and organizations that want to educate and build human rights awareness must systematically take the initiative to reach out to audiences.

1. Define Human Rights Education

Educators may need to start by defining human rights education for prospective audiences. Unless challenged, most people assume they know about human rights because they hear the words daily in the media. However, their understanding of the conceptual, legal, historical, and ethical bases of human rights is usually very superficial. You will need to emphasize the relevance of human rights education not only to the general public, but also to seemingly concerned audiences, even committed activists. Most people don't *know* that they don't know, nor are they especially eager to discover this ignorance. See Part V, "Prospective Audiences for Human Rights Education," p. 108.

2. Identify Likely Audiences

Who are the likely audiences in your community for human rights education? Make a list of potential audiences and think about how to engage them. Build a thorough information list of your identified audiences, including names of contact persons, full contact information, and subjects of probable interest.

a. **Include the General Public:** Think of attention-getting projects to attract interest in your project or organization and heighten human rights awareness. This might be a "photogenic" march, a photography or art exhibit on a human rights theme, a concert, film, or play, or a panel discussion with prominent experts. You may be able to recruit a well-known local figure who will speak out on some human right issue and be a "draw" for workshops and seminars.

b. **Include Power Holders:** Consider which decision makers in the community might either be potential allies or feel threatened by your human rights education efforts (e.g., business and religious leaders, elected officials and office holders). Elicit their support: even if they refuse, you will have had an opportunity to explain about human rights education. Invite them to participate in or at least observe a workshop. Present your efforts as a service that benefits the community.

c. **Look for Personal Contacts:** Knowing someone who is a member of a perspective audience can be a huge advantage. For example, you may gain access to local schools through a teacher or parent. Having a community member arrange a presentation helps to ensure a receptive audience.

d. **Be Flexible:** When you approach groups to promote human rights education, be willing to adjust to their needs and agendas. While a full-day workshop may be more informative, a group may initially be willing to commit only to a one-hour presentation as part of a monthly meeting. If successful, such brief initial presentations can lead to more in-depth educational opportunities.

e. **Follow-up with Audiences:** Most human rights educators quickly discover that once people are introduced to human rights, their interest grows; they want to know more and to take action of some kind. So the greater the number of people who learn about human rights, the easier the marketing becomes.

f. **Maintain Lists of Participant Names and Addresses:** Note where they have special interests (e.g., they attended a panel on the Death Penalty, a lecture on Children's Rights). Invite past participants to future events, especially those on topics of interest. Send participant relevant actions, articles, and other information about human rights issues of interest to them.

3. Seize Opportunities

Interest in human rights responds to world events. The same is true on the occasion of certain anniversaries (e.g., fiftieth anniversary of the Universal Declaration (UDHR) and holidays (e.g., December 10, International Human Rights Day). Take advantage of these surges of interest and calendar events for community outreach. Initiate presentations and workshops to increase general awareness of human rights and its relevance to these events. See Part V, "Human Rights Calendar Opportunities," p. 110-111.

a. **Respond to World Events:** Be ready when a major human rights crisis occurs (e.g., Rwanda, East Timor, Bosnia) to provide education about the issues to your community, especially to identified audiences like the press, schools, and interested community groups. Have a general plan ready for good ways to educate about world events as they arise (e.g., a panel discussion, a "teach-in" at a college, a march, or demonstration with speakers).

b. **Celebrate International Human Rights Day:** The anniversary of the adoption of the Universal Declaration of Human Rights by the UN General Assembly on December 10, 1948, is honored across the globe as International Human Rights Day. This holiday provides an ideal opportunity to share information about human right with the general public. There are many possible ways to mark International Human Rights Day:

- Contact target audiences and offer to provide a speaker for the occasion;
- Write editorials or letters to the editor to mark the occasion;
- Hold a public reading of the UDHR, with each article read by someone representing a different component of the community (e.g., youth, elderly, disabled, minority group member);
- Hold a parade in a public place with thirty people each carrying a poster with the text of one article of the UDHR;
- Stage candlelight ceremonies at public gathering places;
- Get the city or state to proclaim the day as a special commemorative occasion;
- Ask religious institutions to light a candle (or thirty candles!) or say a prayer at a service near the date;
- Display books on human rights at the local library and provide copies of the UDHR and reading lists, perhaps printed as a bookmark;
- Establish a local human rights award to be given on this day;
- Announce art or essay contest winners on this day.

4. Create Opportunities

Remember that many people who may never attend a workshop or seminar can nevertheless learn the basic principles of human rights and how it affects them and the world they live in. Integrating education into organizational activities and undertaking special events is an important aspect of dissemination that should not be overlooked. Over time these regular, small, but cumulative efforts may be the most effective means of raising awareness of human rights for the greatest number of people.

Also investigate what resources already exist in your city and country that may be available to borrow, use collaboratively, supplement, or develop further.

a. **Establish a Speakers Bureau:** *Develop a knowledgeable group of people in the area willing to speak to different groups about human rights. They might be academics, activists, or former victims of abuse. When an expert or high-profile person visits your area, make direct contact, and if he or she is willing to speak in your community, advertise the opportunity widely to likely audiences.*

b. **Establish a Resource Center:** Many people don't know where to obtain documents, reports, and background information on human rights. A single file drawer and shelf of books of human rights materials can become an important community resource if people know it exists and are encouraged to use it. Try to collaborate with your public library on building these resources.

c. **Establish a Human Rights Award:** Honor a person or organization in your community engaged in the effort to improve human rights, whether locally or internationally. Especially consider people working for social and economic rights, which many people do not recognize as human rights. Give the award in conjunction with a special occasion (e.g., International Human Rights Day, December 10).

5. Develop Outreach Tools

The following are some basic materials for outreach to the public:

- Create a simple but attractive brochure that introduces human rights education to prospective audiences or to follow up on an initial contact—a reminder of the reasons individuals and groups will find learning more about human rights worthwhile. List some of the presentations you can make, issues you can cover, and any materials you have available;
- Have a one-page information sheet available that relates your organization's work to human rights;
- Include one article of the Universal Declaration of Human Rights on every written communication of your organization, including staff e-mail and memos;
- Display the UDHR and other relevant human rights instruments in your office or classroom;
- Provide copies of the UDHR and other conventions. Give copies to all participants at every presentation;
- Create an up-to-date reading list of fiction and non-fiction on human rights issues;
- Develop a colorful wall poster of the UDHR to leave with every school and organization where you make presentations;
- Build a collection of quotations and phrases for use in presentations and outreach materials.

6. Market to Internal Audiences

Volunteers and staff of your own organization should be the first group to attract to human rights education. Many human rights organizations never actively train their personnel and volunteer leaders about their own mandate and history and usually assume an understanding of human rights. Most activists and staff are self-educated, lacking a common knowledge base

and vocabulary, yet the more they understand about human rights, the more meaningful their day-to-day delivery of services can become.

Here are some points in support of human rights education for staff and volunteer leaders:

- Staff members must be knowledgeable in order to respond to public inquiries and communicate clearly with other activists;
- Everyone needs to know human rights principles, not vaguely but explicitly;
- Many organizational priorities, strategies, and mandates derive from international human rights law;
- Everyone working for an organization needs to know what it stands for, its history, how it operates, and the limitations of its work.

Look for opportunities to include human rights education in orientation for new personnel and board members, group leaders, steering committees, and other volunteer leaders. Incorporate human rights education into regular faculty, staff, board, or volunteer activities, such as a retreat, regional meeting, or other regularly scheduled event.

7. Market to External Audiences

a. **Collaborate:** Seek out other organizations and institutions that work on the same issue. Offer workshops and seminars together.

b. **Be Creative:** Be on the outlook for ways to introduce human rights education into your community. Networking and experience will help identify other contacts and as you introduce human rights education programs to these audiences, interest will spread and opportunities for further education and outreach will grow.

PROSPECTIVE AUDIENCES FOR HUMAN RIGHTS EDUCATION

Academic and Expert Groups

(e.g., history, law, political science, philosophy, or religion departments at local colleges and universities)

- Provide information about speakers and human rights education programs;
- Offer to conduct a workshop or presentation in the context of a course or conference;
- Look for extra-curricular groups—both student and faculty—that may share an interest in international human rights law;
- Use campus bulletin boards and student centers to showcase program announcements.

Civil Servants and City, Regional, or State Agencies and Commissions

(e.g., Commission on the Status of Women, Human Rights Commission, Fair Housing Commission, fire and sanitation workers, transportation officials, judges)

- Offer to present a training on human rights for their group, relating their individual work to the human rights framework.

Elected Officials

(e.g., candidates for office, city councils, municipal commissions, associations of mayors)

- Hold a candidates forum on human rights;
- Meet with office holders and familiarize them with your organization and its human rights education work;
- Offer to make a presentation to relevant bodies such as city councils and commissions.

Educators

(e.g., school teachers at all levels, administrators and staff, pre-service education students, parent-teacher associations, day-care providers, teachers' unions and professional organizations, school boards)

- Suggest an in-service workshop to orient faculty on human rights and how it relates to the subjects they teach;
- Contact teachers' unions and other professional organizations to propose an article for their newsletter or a presentation at a conference.

Family Members

(e.g., parents, grandparents, siblings, extended family)

- Offer a class for parents of very young children on the rights of the child;
- Offer a "teach-in" for parents of school-age children who are themselves learning about human rights, using children's writings and presentations as part of the learning resources;
- Arrange an on-going group for parents working in the home, perhaps in conjunction with some other community function;
- Invite younger siblings to attend a special "human rights celebration" arranged for them by a class of older children;
- Hold a Human Rights Day gathering to which all members of the family are invited.

Health Care Professionals

(e.g., doctors and dentists associations, nursing groups, hospital staff, counselors, and mental health professionals)

- Contact local officers of medical associations to offer programs at regular meetings, conferences, or special presentations;
- Offer resource speakers with specialized knowledge on relevant issues like prison conditions, child abuse, domestic violence, medical ethics and torture, or the effects of chronic hunger;
- Publicize presentations in newsletters and other publications serving medical practitioners, hospitals, and clinics.

Legal Professionals

(e.g., lawyers, court officers, bar associations, law students)

- Offer resource speakers with a substantial legal knowledge of human rights;
- Make presentations at local and state American Bar Association meetings;
- Approach law schools and offer presentations on international and regional human rights law, the International Criminal Court, or other relevant issues.

Local Media

(e.g., editors of newspapers, program directors at radio and television stations, members of press clubs and chapters of journalists' associations)

- Point out that journalists can report more thoroughly and authoritatively when they have had a thorough briefing on human rights;
- Remember that journalists will be especially interested when human rights crises are in the news, especially if they impact the local community;
- Stress the importance of human rights to local immigrant and refugee populations;
- Point out that journalists are an at-risk group during armed conflict and political crises and stimulate interest in the rights of fellow journalists;

Local Media (cont.)

- *Invite editors at newspapers and program direc*tors at radio and television stations to attend a human rights education workshop designed for journalists;
- Create press briefings on special issues to fit the needs of journalists;
- Offer to work together on a series of articles on human rights issues.

Members of Faith Communities

(e.g., individual denominations, ecumenical groups, ministers' associations, adult or youth education programs, special interest groups within a denomination such as social justice committees)

- Offer to co-lead a study group at a local place of worship;
- Ask faith communities to sponsor some observance of International Human Rights Day

Members of Professional, Service, and Civic Organizations

(e.g., Chambers of Commerce, civic groups, fraternal lodges, professional organizations)

- Offer to make a presentation related to their special concerns at a meeting or conference or provide speakers on subjects of special interest;
- Consider joint sponsorship of a presentation for members or the public on a human rights topic, especially one related to current events;
- Announce trainings in organizational newsletters.

Security Personnel

(e.g., state police, local police, National Guard, jail and prison staff)

- Offer to make regular presentations at training institutions;
- Distribute copies of the UN handbook on human rights for law enforcement personnel;
- Offer resource speakers with specialized knowledge on relevant issues.

Senior Citizens

(e.g., senior centers, advocacy groups for retired persons, retirement communities, AARP chapters)

- Offer to provide speakers, films and discussions, and other presentations.
- Ask for their participation in letter-writing and other actions.

Social Workers

(e.g., case workers, probation officers, foster parents)

- Offer to make presentations on relevant topics;
- Ask their support for relevant campaigns and ratification of the Children's Convention (CRC).

Special Populations

(e.g., prisoners in local and state institutions, disabled people, minority advocacy groups, refugee and immigrant groups)

- Seek out community centers where these groups congregate and offer to make a presentation;
- Meet with leaders to understand their community issues and collaborate in offering appropriate presentations.

Volunteer Members and Staff of Non-profit Organizations and Foundations

(e.g., United Way, Red Cross, charitable agencies, service organizations)

- Offer to conduct a workshop or presentation relating the group's work to the human rights framework (e.g., how people working at a soup kitchen, a children's advocacy group, or a battered women's shelter are engaged in human rights work);
- Show how putting their work into the context of human rights can enhance their advocacy;
- Help them to see how their respective missions interrelate.

Youth

(e.g., school assemblies; history, government, and political science classes; extra-curricular clubs; youth organizations; religious education programs)

- Contact principals or department heads and offer to conduct a human rights presentation or workshop in an appropriate class, meeting, or assembly;
- Contact school libraries and offer to provide copies of the Universal Declaration and other relevant documents for reference purposes;
- Organize a poster or essay contest around a human rights theme. Display the winners in prominent places in schools, malls, or public buildings;
- Make classroom and assembly speakers available to schools;
- Sponsor debates and panel discussion on human rights topics;
- Consider a youth retreat or "lock-in" on human rights.

HUMAN RIGHTS CALENDAR OPPORTUNITIES

JANUARY

1 **Emancipation Proclamation** signed 1963

8 **World Literacy Day**: observed by many UN member stases to foster universal literacy

Martin Luther King Day (born Jan. 15, 1929) (celebrated third Monday)

FEBRUARY

Black History Month

International Friendship Month

1 **Freedom Day**: 13th Amendment granting full citizenship to former slaves signed, 1865

20 **Non-violent Resistance Day**

MARCH

Women's History Month

8 **International Women's Day**

21 **International Day of the Elimination of Racial Discrimination**

22 **World Day for Water**

APRIL

7 **World Health Day**: commemorates the establishment of the World Health Organization, 1948

8 **Traditional Birthday of the Buddha**

11 **Anniversary of the US Civil Rights Act of 1968**

22 **Earth Day, Arbor Day**

23 **World Book and Copyright Day**

30 **Holocaust Memorial Day (Yom ha Shoah)**: remembers the millions who died in Nazi death camps during World War II

MAY

Asian-Pacific Heritage Month

Memorial Day (last Monday)

Mother's Day (second Sunday)

MAY

1 **International Labor Day**

1 **Law Day**: furthers public knowledge, appreciation and respect for law and its benefits to the citizen

3 **World Press Freedom Day**

5 **Cinco de Mayo**: commemorates the Battle of Puebla, 1862 and celebrates Chicano and Latino culture

15 **International Day of Families**

16 **UNESCO Day for Cultural Development**

31 **World No-Tobacco Day**

JUNE

Gay Pride Month

Gay Freedom Day (last Sunday)

Father's Day (3rd Sunday)

3 **World Press Freedom Day**

4 **UN Day of Innocent Children, Victims of Aggression**

5 **World Environment Day**: commemorates the opening of the UN Conference on Human Environment, 1972

15 **Magna Carta** signed, 1215

17 **World Day to Combat Desertification and Drought**

19 **Juneteenth**: for African Americans, a celebration of freedom

26 **UN Charter Day**

26 **International Day against Drug Abuse and Illicit Trafficking**

26 **International Day in Support of Victims of Torture**

JULY

4 **United States Independence Day**

11 **World Population Day**

14 **Bastille Day**: liberation of Bastille Prison, Paris, 1789

26 **Atomic Bomb Day** (first detonation 1945)

AUGUST

6 **Hiroshima Day**: remembers victims of the first atomic bombing in Hiroshima, Japan, 1945

9 **International Day of Indigenous Peoples**

9 **Nagasaki Memorial Day**: remembers victims of the second atomic bombing in Nagasaki, Japan, 1945

12 **International Youth Day**

23 **International Day for the Remembrance of the Slave Trade and its Abolition**

SEPTEMBER

Banned Book Month

US Labor Day (first Monday)

8 **World Literacy Day**

15 **International Day of Peace**

24 **Birthday of Kung Fu-Tzu** (Confucius), 551

OCTOBER

Domestic Violence Month

Universal Children's Day (first Monday): dedicated to the children of the world

World Habitat Day (first Monday)

1 **International Day of Older Persons**

2 **Mahatma Gandhi's Birthday**

5 **World Teacher's Day**

9 **World Post Day**

10 **World Mental Health Day**

11 **Eleanor Roosevelt's Birthday**

12 **Indigenous Peoples Day**

16 **World Food Day**: remembers the over 1 billion people who are chronically hungry

17 **International Day for the Eradication of Poverty**

17 **International Day for Tolerance**

24 **United Nations Day**: celebrates the wish for peace, cooperation, and friendship among nations

24 **World Development Information Day**

31 **UNICEF Children's Day**

NOVEMBER

Native American Month

Divali: Indian Festival of Lights

Election Day (1st Tuesday after 1st Monday)

1 **Day of the Dead, All Saints Day. Dia de los Muertos**

9 **International Day Against Fascism and Anti-Semitism**

11 **International Day of Science and Peace**

17 **International Day of Tolerance**

20 **Universal Children's Day**

24 **World Development Information Day**

24 **Disarmament Week**

25 **International Day for the Elimination of Violence against Women**

DECEMBER

1 **World AIDS Day**

2 **International Day for the Abolition of Slavery**

3 **International Day of Disabled Persons**

International Volunteer Day for Social and Economic Development

10 **International Human Rights Day**

15 **Bill of Rights Day**

26+ **Kwanza, African American Family Unity Holiday**

29 **International Day for Biological Diversity**

MOVEABLE HOLIDAYS

Asian New Year

Easter

Muharram: Muslim New Year's Day

Obon, the Feast of Lanterns: Buddhist memorial honoring the dead

Passover (15th day of Nissan for 7 days): commemorates the exodus of the Hebrews from Egypt

Purim (14 day of Adar in the Jewish calendar): a celebration of survival

Ramadan (9th month of the Islamic calendar): Islam's holiest period when all Muslims are supposed to fast, thanking God for mercy to humanity

Rosh Hashanah (1st-2nd days of Tishri in the Jewish Calendar): New Year, Day of Remembrance

Yom Kippur (9th day of Tishri in the Jewish calendar): Day of Atonement, concludes 10 days of repentance beginning with Rosh Hashanah

C. Sample Timelines, Checklists, and Evaluation Forms

A Timeline for Workshop Preparation

THREE OR FOUR WEEKS IN ADVANCE

- Have various people been asked to participate?
- How were they contacted? Selected?
- Has an effort been made to seek out and accommodate participation by many sectors of society?
- Is the timing of the session appropriate for most people?
- Is childcare available if needed?
- Do we have an efficient, safe, and comfortable meeting place?
- Is it in an area where participants will feel comfortable and safe?
- Is it accessible for the disabled? (You may need to start earlier to find or create accessible facilities.)
- Is it accessible by public transportation?
- Can the furniture be arranged so that everyone can be seen and heard?
- Is there sufficient space for small group work?
- Can needed equipment be made available?
- Is parking available?
- Can everyone who wants to attend afford any fees or expenses involved in the workshop?
- Do I have an overall grasp of the program, including its goals and objectives?
- Do the sponsors or any others involved in the workshop share the same goals and objectives?
- Do I have the factual information I need to facilitate the workshop?

ONE WEEK IN ADVANCE

- Do I have a list of who will participate and all the available information about them?
- Do I need to make copies of the participant list to distribute?
- Do all participants and I know the logistics for the first meeting?
- Do participants have a contact person for last-minute questions and problems?
- Do people know how to get to the meeting? About public transportation? About where to park?
- Will I be able to get into the meeting place before the workshop?
- Who is responsible for cleaning and closing up the meeting place after the workshop?
- Do I have all the materials I need for the first session?

- Have all the needed support and resource persons been arranged?
- Have all the logistical arrangements been made?
- Will there be refreshments? If so, who will prepare and serve them?
- Are signs needed to find the meeting place?
- How will I organize the agenda for the session?
- Who will take responsibility for clean-up and follow-up with participants after the session?
- Confirm audiovisual equipment and other materials needed

ONE DAY IN ADVANCE

- Will I be able to arrive at least an hour early?
- Have there been any changes in the resource people or participant list?

ONE HOUR IN ADVANCE

- If needed, are signs up for the meeting place?
- Is the furniture arranged to best advantage?
- Are the ventilation and temperature of the room comfortable?
- Are bathrooms open, clean, and accessible?
- Do I have a sign-up sheet for names and addresses?
- Do I have a way to get copies of this list to everyone involved?
- Is my clock accessible and correct?
- Do I need someone to cue me when the time is nearly over?
- Does all necessary audio-visual equipment work?
- Are needed materials laid out for easy access?
- Who will welcome participants as they arrive?
- Who will take care of late arrivals?

A Checklist for Workshop Materials

WORKSHOP MATERIALS

Supplies:

_____ Name tags?
_____ Paper and pens?
_____ Flip chart and markers?
_____ Blackboard and chalk?
_____ Masking tape?
_____ Cellophane tape?
_____ Thumbtacks?
_____ Scissors?
_____ Rubber bands?
_____ Post-it® notes?
_____ Art supplies?

Equipment:

_____ Podium?
_____ Microphone(s)?
_____ Overhead projector?
_____ Power Point projector?
_____ Pointer?
_____ Video player and monitor?
_____ Movie projector?
_____ Slide projector?
_____ Video camera?
_____ Still camera?
_____ Tape recorder?
_____ CD player?
_____ E-mail access?
_____ Computer access?

Prepared Materials:

_____ Registration forms?
_____ Lists of participants?
_____ Copies of agenda?
_____ Course outline?
_____ Description of sponsoring organization(s)?
_____ Maps of the area?
_____ Lists of facilities in the area?
_____ Human rights documents?
_____ Texts?
_____ Evaluation forms?
_____ Handouts?
_____ Certificates of course completion?

Display Materials:

_____ Relevant publications?
_____ Posters?
_____ Banners?
_____ Information about relevant programs and organizations?

Creature Comforts:

_____ Refreshments?
_____ Water?
_____ Toilet paper?
_____ Tissue?
_____ Fans?
_____ Heaters?
_____ Signs to the meeting place?

Sample Evaluation Forms

EVALUATION 1:
ONE-DAY WORKSHOPS

EVALUATION

1. What part(s) of today's workshop were most rewarding, enjoyable, and/or useful to you personally?

2. What part(s) of today's workshop were most disappointing, frustrating, or uninteresting to you personally?

3. What questions or issues do you want to know more about?

4. Any other comments you would like to make?

EVALUATION 2:
MORE THAN ONE-DAY WORKSHOPS

TRAINING FEEDBACK

In order to help the facilitators evaluate today's training and prepare for tomorrow, please complete briefly the following two items.

I. COMMENTS

1. What was new, especially useful, or enjoyable for you in today's training?

2. What aspects of the workshop still need more clarification?

II. REQUEST

Please compose two or three questions you would like the group to discuss at "Question Time."*

* See *Question Time* under "Method 21. Presentations," p. 71, for a description of this methodology.

FINAL EVALUATION

Evaluations provide facilitators with important information about their work. Please answer the following questions candidly. You do not need to sign this evaluation. Place the completed form in the box by the exit.

1. What aspects of this training were most interesting or useful for your work?

2. What aspects were least useful or could have been improved?

3. Do you have questions, topics, or issues that the workshop did not address?

4. What further information or training do you feel you need in order to integrate human rights into your work?

5. What suggestions do you have for the facilitators to improve future trainings?

6. Any other comments you would like to make?

EVALUATION 4:

EXTENDED FINAL EVALUATION

FINAL EVALUATION

I. CONTENT

1. What do you consider the most important and worthwhile content of this workshop?
2. What content needed improved treatment (e.g., greater attention, clearer explanations, more practice in application)?

II. METHODOLOGY

1. Which kinds of presentations or activities did you find most effective and why?
2. Which kinds of presentations or activities did you find least effective and why?
3. Did facilitators create a good learning environment?
4. Did everyone have an opportunity to participate?
5. Can you use some of these methodologies in your own work?

III. MATERIALS

1. Which of the material and resources you received seem most useful and why?
2. What additional materials and resources do you think you will need?

III. LOGISTICS

Please comments on these aspects of the workshop:

a. Announcement of workshop, selection, and registration process
b. Communications with organizers and preliminary information
c. Transportation arrangements
d. Housing accommodations
e. Food
f. Meeting spaces
g. Opportunities for rest and free-time activities

IV. FOLLOW-UP

1. What aspects of this workshop can you apply to your work, community, and/or personal life?
2. Are there ways in which this workshop sponsors can support you in applying human rights to your work?
3. Do you feel you need to learn more about this? If yes, what kinds of additional training would be helpful to you?

V. ADDITIONAL COMMENTS

Do you have additional comments about any aspect of this workshop?

D. Workshop Models for Human Rights Education

Because human rights education is relatively new in the United States, activists with little experience in the field may be called upon to teach or lead workshops on human rights. The following workshop models, which are derived from successful workshops and cover a variety of human rights topics and time frames, provide some examples for building your own workshops:

MODEL 1

Half-Day / 3-Hour Workshop, p. 119
Sample Topic: The Human Rights of Refugees

MODEL 2

One-Day / 6-Hour Workshop, p. 120
Sample Topic: An Introduction to Human Rights

MODEL 3

Three-Day / 20-Hour Workshop, p. 121
Sample Topic: Introduction to Amnesty International's Campaign against Torture

MODEL 4

Three-Day / 20-Hour Workshop, p. 124
Sample Topic: Workshop on Social and Economic Rights

MODEL 5

Five-Day Workshop, p. 126
Sample Topic: Summer Institutes for Teachers on International Human Rights

MODEL 7

Seven-Day Workshop, p. 130
Sample Topic: Leadership Workshop for Young Activists

The Universal Declaration of Human Rights is abbreviated UDHR throughout this section. The activities mentioned in these workshops are described in detail in Part III, "How? Building Blocks for Human Rights Education," p. 45, and in Part IV, "Methodologies for Human Rights Education," p. 57.

MODEL 1:
HALF-DAY, 3-HOUR WORKSHOP

Topic: The human rights of refugees
Setting: Amnesty International USA Annual General Meeting
Participants: Adult and student activists
Objective: To raise awareness of refugee issues and build skills for community work

A. **Opening Activity:** "Activity 2: Applying for Asylum," p. 79 ..... (15 min)
This brief activity helps participants begin to empathize with the experience of a refugee.

B. **Introductions and Agenda** ..... (10 min)

C. **Presentation:** Defining Terms ..... (10 min)
Brainstorm the definitions of refugee, immigrant, and other relevant words. Cite the documents that define terms and some examples where the definitions do and do not apply.

D. **Activity:** "Activity 16: Packing Your Suitcase," p. 89 ..... (30 min)
This activity emphasizes the importance of the definition as well as building empathy for those forced to flee.

F. **Presentation:** Background information ..... (20 min)
Provide an overview on Amnesty's refugee work and policy, refugee conditions, statistics, and so on. Use charts and other visual aids to reinforce listening with seeing. Emphasize local issues and examples.

G. **Presentation/Discussion:** "The Refugee Experience," p. 163 ..... (30 min)
Show this 20-minute video. Invite participants to discuss, first in pairs and then as a whole group.

H. **Presentation:** Review of resources ..... (15 min)
Review the latest materials available from Amnesty and other sources. Ask for other suggestions from the group.

I. **Activity:** "Defining the Audience" ..... (20 min)
Ask participants, working in small groups, to brainstorm people and groups needing education about refugees and some strategies for reaching them. Each group reports using flip charts or other visual aids.

J. **Discussion:** Building a Community Action Plan ..... (20 min)
Based on the previous activity, brainstorm a list of 1) potential audiences, 2) possible actions, 3) resources and allies available, and 4) resources needed.

K. **Conclusion:** Personal Commitments ..... (10 min)
Go around the group and ask each person to mention one action she or he could undertake and one resource or ally available to help in this work. Thank participants for attending.

MODEL 2:
ONE-DAY, 6-HOUR WORKSHOP

Topic: Introduction to human rights

Setting: National Youth Leadership Conference training camp

Participants: High school students with little previous human rights education

Objectives: 1) To understand and explore human rights learning communities; 2) To build human rights learning environments for youth to develop to their full potential; 3) To learn skills that participants can apply to their home communities.

A. **Welcome/Opening** .....(15 min)
Agenda, Expectations, and Norms

B. **Activity/Introductions:** *Interviews* under "Activity 11: Icebreakers and Introductions," p. 85.
Introduces everyone to the group and the topic.....(20 min)

C. **Activity:** IPEDEHP Human Rights Board Game, p. 160 .....(30 min)
Deepens the human rights topic and relates it to personal feelings and experiences. Debrief with discussion.

D. **Activity:** "Activity 17: Perpetrator, Bystander, Victim, Healer," p. 90 .....(45 min)
Locate human rights in personal experience and examine the roles everyone has played at different times.

Break

E. **Activity:** "Activity 15: A New Planet," p. 88 .....(30 min)
Complete the activity up to Step 3. An "ambassador" from each group meets over lunch to come up with a combined list of rights.

Lunch (1 hour)

F. **Energizer:** *Group Sit* under "Activity 9: Energizers," p. 83 .....(5 min)

G. **Activity:** "A New Planet," continued .....(30 min)
Complete the activity, concluding with discussion.

H. **Activity:** Case Studies .....(30 min)
Critiquing human rights cases: 1)What specific rights are involved? 2) Who/what is the violator and the victim? 3) What actions are being or could be taken? 4) Who is responsible for taking action?

Break

I. **Activity:** "Activity 3: Actors, Artists, Storytellers, and Poets," p. 80 .....(1+ hour)
An opportunity to respond creatively to human rights themes.

J. **Activity:** *Collective Summary* under "Activity 7: Closing," p. 82.....(15 min)
Participants write about what they have learned on cards, which are then posted as a collective statement about the workshop.

K. **Closing:** *Ball Toss* under "Activity 7: Closings," p. 82 ..... (15 min)

MODEL 3:
THREE-DAY, 20-HOUR WORKSHOP

Topic: Amnesty International Campaign for the Abolition of Torture (CAT)

Setting: Amnesty International Training Conference; residential participants

Participants: Approximately 30 Amnesty activists selected to act as resource persons and spokespersons during the year-long campaign

Objectives: 1) To cover all aspects of the campaign; 2) To prepare for the difficult nature of the campaign topic.

Comments: Several aspects of this training reflect the difficult nature of the topic of torture (e.g., all participants will keep a private journal during this training). Make a resource area where participants can examine materials and see videos during free time.

Day 1 (Friday evening):

Registration/dinner: Greet participants, put them at ease, learn names, etc.

A. **Welcome and Agenda**.....(15 min)
Greetings, agenda, logistics.

B. **Introductions:** *Interviews* under "Activity 11: Icebreakers and Introductions," p. 85. .....(45 min)
Working in pairs, partners introduce each other.

C. **Activity:** "Activity 13: The Ladder of Torture," p. 87.....(1 hour)
Examines personal values regarding torture.

D. **Presentation/Discussion:** Campaign Video.....(30 min)

E. **Activity:** Journal Writing .....(15+ min)
Ask participants to reflect on what torture or the campaign against torture means to them personally.

Day 2 (Saturday):

Breakfast

A. **Activity:** Journal Writing .....(15 min)

B. **Presentations:** .....(90 min)
Share content of the Campaign against Torture through review of the campaign materials and short presentations by selected guests and facilitators. Include:
a. history of AI and its concern with torture
b. history of torture
c. resistance by general public discussion of torture
d. treatment of torture victims
e. aims of the campaign
f. state of international consensus on the practice of torture
g. natural allies in the fight against torture.

Break

C. **Activity:** "Activity 6: Calling the Names," p. 82 .....(30 min)
After a long cognitive and listening period, this activity reactivates and refocuses the group on inspiration and action.

D. **Activity:** "Technique 1: Carousel," p. 75 .....(90 min)
Use six groups of five with thirty minutes for each of six different campaign and pedagogic activities:

a. writing letters
b. developing talking points about the campaign
c. outreach exercise: using telephone book to find campaign contacts
d. putting together a panel for the campaign
e. finding articles in the news, which raise the issue of torture
f. role-play meeting regarding torture in countries with whom the US does business.

Lunch

E. **Activity:** "Carousel" continued ..... (1 hour)
Continue with two more activities so all groups have visited all six stations.

F. **Presentation:** Human Rights 101 .....(30 min)
A brief history of human rights fundamentals: UDHR, Amnesty International, and campaigning. Encourage contributions from participants.

G. **Activity:** Journal Writing .....(20 min)
Personal reflections on the Campaign against Torture.

Break

H. **Activity:** Resource Scavenger Hunt .....(2+ hours)
Visits to area community resources, review of videos, Internet search, etc.

Dinner

I. **Presentation:** Reports on Resource Hunt .....(30 min)

J. **Activity:** Creative Work .....(2 hours)
Small groups and individuals design campaign presentations (e.g., activities, workshop, speech outline, focus sheet, discussion questions and workshop for campaign video).

Day 3 (Sunday):

Breakfast

A. **Activity:** Journal Writing .....(15 min)
Continuing thoughts on the campaign, personal involvement. What has changed since the first day?

B. **Presentations:** Participant Campaign Presentations .....(3 hours)
Use "Technique 3: Fish Bowl," p. 76. Divide participants into six groups and assign two groups to work together. Each participant makes a presentation, leading to a discussion and evaluation, first with group members and later by the observing audience. Lastly the facilitators make comments.

Lunch

C. **Presentations:** Participant Presentations continued .....(1 hour)

D. **Summary Discussion:** .....(45 min)
Share journal thoughts, review expectations.

E. **Closing** .....(15 min)

MODEL 4:
THREE-DAY, 20-HOUR WORKSHOP

Topic: Economic and social rights

Setting: Non-residential workshop

Participants: Adults or students who may be unfamiliar with human rights or with issues of economic and social rights

Objective: To familiarize the participants with issues of economic and social rights

Day 1:

A. **Activity:** *In the Same Boat* under "Activity 11: Icebreakers and Introductions," p. 85.....(10 min)
Move from general categories to those reflecting social/economic rights.

B. **Welcome/Introductions** .....(30 min)
Review agenda, goals, and expectations.

C. **Activity:** *Human Rights Squares* under "Activity 11: Icebreakers and Introductions," p. 85.....(20 min)
Use a Social/Economic Rights version of this game.

D. **Presentation:** The Human Rights Framework .....(30 min)
Introduce human rights documents and framework, selecting social/economic rights articles from a variety of documents. Stress placing ourselves in a global movement.

Break

E. **Activity:** Naming the Problem.....(15 min)
Participants brainstorm social/economic justice issues, forming a list (e.g., health care, housing, food, living wages). Consider local, regional, and national aspects of the issues.

F. **Activity:** Researching Social/Economic Rights.....(2+ hours)
Divide participants into small groups. Each groups elects a problem/possibility from the list and researches it, using materials in the room and/or library resources if available.

Participants time their own lunches.

G. **Presentation:** Research Reports .....(90 min)
Each group presents a report on its research, using handouts and overhead projections.

Break

H. **Discussion:** Participant Panel .....(45 min)
Ask "What is the State of Social/Economic Rights in the USA?" Use *Question Time* under "Method 21: Presentations," p. 71, to enable many participants to speak on the subject.

I. **Assignment** .....(5 min)
Announce an overnight assignment: Make an inventory of your refrigerator/food shelves and/or your closet or the clothing you are wearing today to use for activity tomorrow.

J. **Closing** .....(10 min)

Day 2:

A. **Presentation/Discussion:** Analysis of Home Inventories .....(1 hour)
What are the human rights implications of our closets and refrigerators?

B. **Activity:** "Activity 8: A Dialogue with Your Lettuce," p. 83.....(2+ hours)
A research project that will take several hours to finish.

Lunch

C. **Presentation/Discussion:** Video "Zoned for Slavery," p. 162.....(1 hour)
Addresses harsh conditions and child labor in the clothing industry.

D. **Activity/Discussion:** Community Research .....(2+ hours)
Participants meet community activists working on social/economic issues, either at workshop or at their offices.

E. **Assignment:** .....(5 min)
Preparation of a lesson, activity, or other learning tool to bring social/economic rights to the classroom.

F. **Discussion:** Reflections on the day .....(30 min)

Day 3:

A. **Presentation:** A Celebration .....(2 hours)
Each group (or individual) makes a presentation allowing for multiple learning styles.

B. **Discussion:** Reflections on the Workshop .....(1 hour)
Participants commit to a personal change they would like to make (e.g., involvement in community activism, more responsible buying). Participants help each other to find resources to make this change, problem solve, create support network.

C. **Closing** .....(30 min)

MODEL 5:
FIVE-DAY WORKSHOP

Topic: Introduction to international human rights

Setting: University of Minnesota campus, resident participants

Participants: Teachers from Minnesota and surrounding areas

Objective: 1) to foster connections between learning about international human rights issues and practicing human responsibilities in the world; 2) to understand and explore Human Rights Learning Communities; 3) to learn human rights classroom ideals and materials; 4) to understand and critique the UDHR, Convention on the Rights of the Child, and teachers' own experiences and learn how to integrate these into the classroom.

Preparations: Create the climate by making the room welcoming and friendly, play music. Post around the room the 30 UDHR articles, human rights posters, lists with headings for books, songs, films, etc. for participants to fill in as the workshop progresses, other postings.

Requirements: To receive continuing education credit, participants will write action projects that engage the local classroom in defending human rights in the global population.

Repeated Activities:

- Opening: Each day one participant volunteers to lead an activity (e.g., share a poem or song, give daily examples of human rights issues in the news, describe a relevant book or film). Participants are thus able to bring their outside experiences as teachers to the workshop and exchange curriculum ideas.
- Reflection Time: At least 15 minutes each day is set aside for personal reflection in any form. These reflection (left anonymous if the author desires) are collected and compiled at the end of the workshop into a Community Journal.
- Observer: One participant each day volunteers to keep notes on the day's events (e.g., how participants interact, how group maintains human rights principles) and reports back during the next morning's opening.
- Exploration Circles: Participants bring up questions, problems, and topics from their research for group discussion and advice.
- Sharing/Healing Circles: A time for sharing personal feelings elicited by human rights topics.

Day 1 (Afternoon/Evening):

A. **Welcome** .....(15 min)
Address by sponsor

B. **Introductions:** *Portraits* under "Activity 11: Icebreakers and Introductions," p. 86 .....(45 min)
Include 1) What personal qualities do you have to contribute to this group? 2) What object did you bring to share and why is it important? When introductions are made, hang the portraits and ask each person to place the object on a table below.

C. **Presentation:** "How? A Human Rights Learning Community," p. 42 .....(15 min)
What does it mean? How is it done? Overview of workshop, agenda and objectives.

D. **Activity:** "Activity 19: Telling Our Stories," p. 95 .....(1 hour)

Dinner

E. **Discussion:** Burning Questions ..... (30 min)
What are our driving human rights questions? How do we begin to search for actions to address them?

F. **Presentation/Discussion:** Respecting World Cultures ..... (90+ min)
Lecture by a Univ. of Minnesota political science professor: "How can one conduct human rights research about 'others' in our global community?"

G. **Closing**

Day 2: Applying Our Questions to a Human Rights Framework

A. **Opening and Reflection Time** ..... (30 min)

B. **Presentation:** "Where Do Human Rights Begin?" ..... (1 hour)
Lecture by political science professor on "Human Rights 101," the human rights framework.

Break

C. **Activity:** "Activity 10: Human Rights Timeline," p. 84 ..... (30 min)
Connects personal experience to national and international human rights events.

D. **Presentation/Discussion:** Popular Education Methodologies ..... (30 min)
Lecture on "How can we become active learners by teaching through a 'human rights lens'?"

Lunch (with optional video)

E. **Exploration Circles:** Can we share our burning questions?

F. **Activity:** Human Rights Scavenger Hunt ..... (2+ hours)
Small groups meet with local organizations doing work in human rights, connecting local community justice work with the UDHR.

Dinner

G. **Discussion:** Building our Human Rights Community ..... (1 hour)
Report the community visits. How did participants feel? What did they learn? How can we apply this experience in our classroom or personal learning community?

H. **Presentation/Discussion:** *The Wave* Video, p. 165 ..... (90 min)
Are we all perpetrators, survivors, and healers?

Day 3: Fieldwork—Exploring Our Human Rights Questions

A. **Opening and Reflection Time** ..... (30 min)

B. **Activity:** Visit Resource Center of the Americas ..... (2+ hours)
How can we use this resource for learning and teaching about human rights?

Lunch (with optional video) .....(1 hour)

C. **Discussion:** Panel Discussion .....(1 hour)

How can we connect to our students' real lives and have our students learn and act for human rights? Panel members include representatives of the Center for Victims of Torture, Minnesota Advocates for Human Rights BIAS Program, Partners Program in Human Rights Education, and Human Rights Resource Center.

Break

D. **Activity:** Carousel of Resource Stations .....(3 hours)

How can we discover additional perspectives, lesson ideas, and actions to focus on our questions?

Station 1: Human Rights Curriculum Library

Station 2: Human Rights Video Viewing

Station 3: Human Rights On-line Research, Computer Lab

Station 4: Human Rights Documentation Center, Law Library

Station 5: Exploration Circles

Station 6: Individual Study Areas

Dinner

E. **Activity:** Research on Projects

Participants are free to work on individual projects.

Day 4: A Holistic Approach to Human Rights

A. **Opening and Reflection Time** .....(30 min)

B. **Activity:** Human Rights through the Body and Spirit .....(3 hours)

Integrating theater, music, and video into a human rights learning community. Discussion of human rights themes in music participants have brought; demonstration of theater of the oppressed exercises. Participants create their own skits on human rights topics, involving 1) human rights question; 2) songs; 3) levels of community (global, national, local); 4) action ideas, and voices of all participants.

Lunch (with optional video)

C. **Activity:** Human Rights Murals and Sculptures .....(30 min)

How can we use murals and sculptures to engage students in learning and action? Slide show of mural on the UDHR at a local school.

D. **Presentation/Discussion:** Evoking the Spirit in Education .....(30 min)

Lecture and discussion of handout article "Evoking the Spirit" by Parker J. Palmer.

E. **Exploration Circles:** Can we engage the human spirit in the classroom? .....(30 min)

F. **Activity:** Project Work Time ..... (1 hour)

G. **Activity:** Healing Circles and Closing ..... (1 hour)

Dinner on the town

Day 5: Celebrating our Human Rights Learning Community

A. **Opening and Reflection Time** ..... (30 min)

B. **Presentations:** Participant Research Projects ..... (90 min)

Break

C. **Presentations:** Research Projects continued ..... (90 min)

Lunch

D. **Discussion:** Evaluating our Learning Community ..... (1 hour)
How do we feel? What have we learned? What will we apply in our classroom or personal learning community?

E. **Parting Ceremony:** *Slide Show* under "Activity 7: Closings," p. 82 ..... (30 min)

MODEL 6:
SEVEN-DAY WORKSHOP

Topic: Leadership Workshop for Young Activists

Setting: See note below

Participants: Leaders and activists from different countries, ages 18-25

Objectives: 1) To establish network of youth activists; 2) To help participants work more effectively as leaders and activists; 3) To provide a space for encouraging renewal and connecting, helping activists avoid isolation or burnout.

Note: This workshop combines elements from a proposed two-week Global Youth Connect Learning Community for an international group of leaders and activists, and the week-long National Youth Leadership Conference (NYLC) camp for high school age leaders. The workshop could easily be adapted to a longer, two-week model. The NYLC workshop was held at a wilderness camp; although the group benefited from the opportunity to interact with the environment, the logistics of camping could easily be a distraction for a differently focused workshop and make urban participants unnecessarily uncomfortable. Both models also require access to less remote locations, in order to allow participants to visit community organizations. An ideal environment may perhaps include enough wilderness to allow participants to enjoy the natural environment and avoid distraction without allowing the setting itself to become an obstacle to learning.

Day 1:

A. **Activity:** Establishing Process Groups

Assign participants to small groups in which they can share experiences daily during the program.

B. **Activity:** Basic introductions, trust-building exercises, lifeboats, identifying resource people.

C. **Activity:** Site tour

Include art room, classroom meeting space, quiet space, materials, museum, outdoors, kitchen, and orientation to land and climate.

Lunch

D. **Discussion:** Naming the Issues

Cooperatively defining vision for the week, presenting and critiquing the schedule. Includes a history of the sponsoring organization. "What Do We Need," p. 46.

E. **Presentation:** Human Rights 101

Human Rights background, tailored to the needs of the group: introduction of UDHR, human rights history, etc.

F. **Activity:** Mentor meeting

Each participant assigned a mentor to ensure participants have someone with whom they can voice concerns, find resources, ask questions.

Seven-Day, Workshop Model *continued*

Free time/Dinner

G. **Presentation:** Substantive speaker

H. **Closing:** *Group Still Life* under "Activity 7: Closings," p. 85.

Day 2:

A. **Gathering/opening**

B. **Process group:** discussion of expectations for the week.

C. **Activity:** Two Concurrent Workshops

1. Theater of the Oppressed Workshop
   Using theater as a medium to encourage conversations about critical concepts in human rights and social justice. See "Activity 12: Image Theater," p. 86 and "Activity 14: Mirroring," p. 88.

2. Global Issues Workshop:
   Lecture on current human rights cases from around the world. Discuss human rights issues from the participants' own countries. Possible action activities include letter writing, using examples to compare media coverage of the issues. See "Activity 19: Telling Our Stories," p. 95.

Lunch

D. **Activity:** Outdoor Field Trips
   Outdoor education accessible for everyone (e.g., hiking, canoeing, swimming, etc.), which may or may not be related to human rights learning.

E. **Discussion:** Initiatives for the Week
   Participants meet with mentors and other participants to decide on a focus for the week relevant to their own work.

Dinner

F. **Activity:** Cultural Celebration

Day 3:

A. **Gathering/opening**

B. **Process group:** Topics based on group needs.

C. **Discussion:** Introduction to Community Activities
   Overview of how groups are addressing social issues, both in participants' home communities and in this place. See "Sharing Problems, Sharing Solutions," p. 50.

D. **Activity:** Skills workshops
   Organized in concurrent one-hour sessions permitting participants to pick skills they need, allowing for participants to share their own knowledge about effective methods (e.g., Internet and Library Research, Group Organizing, Facilitating, Project Design, Media, Presentation Skills, Fund-raising, "Activity 20: The Tool Box," p. 95).

Seven-Day, Workshop Model *continued*

Lunch

E. **Discussion:** Panel with Community Activists
Leading into an introduction of the community projects.

F. **Activity:** Preparation for Community Experience
Small groups create questions for community members that pertain to their own issues of finding funding, US contacts, etc., and make appointments for the following afternoon to have these questions answered.

Free time/Dinner

G. **Presentation:** Guest Speaker

Day 4: Community/City Day

A. **Gathering/opening**

B. **Process group:** Topics based on group needs.

C. **Activity:** Community Scavenger Hunt
Participants meet with local organizations that do community level human rights work (e.g., free health clinics, legal aid, museums).

Lunch

D. **Presentation:** Reports on Scavenger Hunt

E. **Discussion:** Scavenger Hunt Debrief
Answering the questions arising from meetings with funders, US-based contacts, advocacy organizations, research institutions, etc.

Dinner/Evening on the town

Day 5:

A. **Gathering/opening**

B. **Process group:** Topics based on group needs.

C. **Activity:** Half-day Intensive with Community Organizations
Activities designed to encourage dialogue, personal contact, and exposure to new experience (e.g., intensive seminar, volunteering in a soup kitchen, literacy tutoring, or a field trip with battered women and children).

D. **Free afternoon** on the town, with option to return.

Dinner

E. **Discussion:** The Day's Experience

Seven-Day, Workshop Model *continued*

Day 6:

A. **Gathering/opening**

B. **Process group:** What do participants still need?

C. **Activity:** Participant-led Workshops/Directed Initiative

Lunch

D. **Mentor meeting**

E. **Discussion:** Session on re-entry
Assessing sources of support, community asset mapping, action plans, sharing ideas and contacts.

Dinner

F. **Activity:** Big Celebration
Party including activists and community contacts.

Day 7:

A. **Gathering/opening**

B. **Process group:** final meeting.

C. **Discussion:** Building a Support Network
Building an activist support network, final needs assessment, making commitments for the future.

Lunch

D. **Activity:** Final Evaluations and Commitment
These responses might be oral, written or artistic brief presentations of project initiatives to be brought back to participants' own communities.

E. **Departures**

PART VI

Evaluating Human Rights Programs

by Marcia Bernbaum

Where, after all, do universal rights begin?
In small places, close to home—so close and so small
that they cannot be seen on any maps of the world . . . .
Unless these rights have meaning there,
they have little meaning anywhere.

Eleanor Roosevelt
"In Our Hands"
(Speech delivered on the 10th anniversary of the UDHR, 1958)

PART VI CONTENTS:

A. Introduction 137

B. Questions About Evaluation 138

C. Three Evaluation Scenarios 150

1.0

A. Introduction

This chapter is written for individuals and organizations that work "on the ground" designing and implementing human rights programs of all kinds (e.g., teaching primary or secondary students, promoting community activism, helping women to know and defend their rights). This chapter is intended to assist people to understand human rights and take action to protect and promote their rights or the rights of others. This chapter assumes that, as a busy practitioner, evaluating your program is not a high priority. People who are busy "doing" usually don't want to spend a lot of time and money doing evaluations, especially if they aren't sure an evaluation will be useful to them. The last thing anyone wants to do is get involved in a complex evaluation that costs much and yields nothing.

This chapter provides some practical background and guidelines for practitioners who think they may at some time need or want to evaluate their programs. You may or may not do the evaluation yourself. You may contract it out to an evaluation specialist. Alternatively you may choose to bring in a consultant to help you design and carry out an evaluation that you and your colleagues, "the doers," will conduct yourselves. However, whatever method you choose, you need to know the basics: why and when to do an evaluation, what questions you want the evaluation to answer, how to get the product or result you want, and most importantly how to use the results to improve your work.

This chapter raises eight basic questions about evaluation:

1. How can designing and carrying out an evaluation benefit my organization and me?
2. When and under what circumstances should I be thinking of investing time and money to carry out an evaluation of my program?
3. How do I get started?
4. What are the most commonly asked evaluation questions that I should try to answer before getting started?
5. What tools are available for me to answer these questions?
6. How do I identify a good evaluator?
7. What are special challenges and opportunities for designing, implementing and using evaluations in human rights?
8. How do I make use of evaluation results to improve my program?

The chapter ends with three examples of situations in which you and your organization might want to undertake an evaluation.

B. Questions About Evaluation

QUESTION 1:
HOW CAN DESIGNING AND CARRYING OUT AN EVALUATION BENEFIT MY ORGANIZATION AND ME?

Many people are skeptical about investing time, money, and energy into designing and carrying out an evaluation of their program, and perhaps with good reason. After all, their purpose is to get things done, not to do studies. They may also have had some experience with evaluations in the past that were not very useful. Perhaps they carried out the evaluation only because someone (e.g., the funder) told them it had to be done.

Keep in mind that, while you may have had negative prior experiences with evaluation, an evaluation that is well done can be very helpful.

How an Effective Evaluation Can Help You and Your Organization

- It can reaffirm what you and your organization are doing well and, in so doing, give you further confidence to move ahead.
- It can help you to learn from past experience in such a way that you can make mid-course adjustments to further improve your program.
- It can help you and your organization make some strategic decisions about the future of your program (e.g., Should it be continued or not? Should you try some new strategies?).
- It can reveal benefits of your program that you may not have detected and which, in turn, may open up new opportunities or help you in designing future programs.
- It can provide you and your organization with something to offer others: potential funders, to justify future funding; potential clients, to promote demand for your services; others working in similar areas, to share your experiences.

However, there are also pitfalls to a poorly designed and executed evaluation:

- It can be a waste of time and money and just another bureaucratic hoop to jump through.
- It can hurt the image of your program.
- It can be personally disempowering and ultimately a threat to you and your staff.

Sample Case: A Positive Evaluation Experience

In late 1997 a retired official from the United States Agency for International Development (USAID) with extensive evaluation experience approached the Peruvian Institute for Education in Human Rights and Peace (IPEDEHP), a well-established Peruvian non-government organization (NGO). She offered to conduct a case study on IPEDEHP's program to train community leaders in human rights, democracy, and citizen participation. The purpose of the study was to assess the impact of IPEDEHP's program on the community leaders themselves, their families, and those in their communities with whom

BEST COPY AVAILABLE

they shared what they had learned from the training.

The outcome, a combined evaluation and case study, entitled *Weaving Ties of Friendship Trust and Commitment to Build Democracy and Human Rights in Peru*, was published in early 1999. It has subsequently been disseminated widely throughout the world to human rights groups and specifically organizations working in or interested in human rights education.

The study brought many benefits to IPEDEHP, among them:

- Valuable feedback for IPEDEHP regarding what the leaders do with what they learn and the impact on their lives, for some a very pleasant surprise given the magnitude of the impact. This information helped IPEDEHP to confirm that they were on the right track.
- Useful information on what was working in the program and what needed to be fine-tuned. IPEDEHP was able to incorporate this information into the design of a proposal that they subsequently submitted to an outside donor for further funding for the community leaders program.
- Broad visibility and recognition from around the world for what IPEDEHP was doing which, among other things, earned them the 1999 Distinguished Award for Building Cultures of Peace from Psychologists for Social Responsibility, a U.S-based organization of some 3000 psychologists.
- Increasing demand within and outside of Peru for their training materials, which also brought sales income.

QUESTION 2:
WHEN AND UNDER WHAT CIRCUMSTANCES SHOULD I CARRY OUT AN EVALUATION OF MY PROGRAM?

People do not often ask this very important question when they plan an evaluation. Too frequently an evaluation is carried out because someone says "it's time" (e.g., "We've been operating for two years and we need to do an evaluation"; "It's the end of our program and we should evaluate it"; "Our funder says we must evaluate our program").

In fact, an evaluation should be carried out only when the following conditions are met:

- *One or more key decisions must be made and the evaluation will yield important inputs to help make that decision(s).*
- *You can do something with the results you get (i.e., you are in a position to make changes based on the recommendations coming out of the evaluation).*
- *Principal audiences, stakeholders, and decision-makers support the evaluation and want to receive and use the results.*

Under these circumstances by all means take the time and effort at the beginning to design a good evaluation that will meet your needs.

BEST COPY AVAILABLE

This is when you *do not* want to invest time and effort into doing an evaluation:

- *You and your staff have little interest in evaluating your program. You know it is going well and don't believe an evaluation can tell you anything you don't already know.*
- *There is neither pressure nor a burning need to do an evaluation (e.g., to obtain further funding).*
- *Even if you get some valuable evaluation results, the circumstances don't permit you to act on them (e.g., your board has already made up its mind to take a course of action and evaluation results will not influence their decision).*
- *Principal audiences, stakeholders, and decision-makers are not interested in the idea of an evaluation or committed to using its results.*

Under these circumstances, undertaking an evaluation runs the risk of being an expensive, time-consuming exercise in futility.

Sample Case: When To Do An Evaluation

The board of directors of a community-based human rights organization in the Mid-West decided that it was time to evaluate the after-school human rights program for youth that it had been supporting for years. The program seemed to be doing fairly well, but it lacked vitality. Parents continued enrolling their children in the program, but after going up steadily for a number of years, enrollments had begun to level off and actually decline. The board needed to figure out how to revitalize the program in order to determine whether or not the program should be continued.

After serious reflection, the board brought in a person with extensive evaluation experience to guide them on how to get started in carrying out the evaluation. This person helped them fine-tune the questions they were asking and helped them design the evaluation with the funds they had available. As it turned out, they didn't need to pay anyone to do the evaluation since a member of the board with prior evaluation experience volunteered to do it under the guidance of the outside person who also offered to work on a pro bono basis.

The board member and her advisor kept in close contact with the board throughout the process to make sure they were comfortable with the methodology. When they presented the results to the board, the recommendations made so much sense that the board immediately adopted them.

The after school human rights program, two years later, is thriving thanks to some very perceptive observations and recommendations made by the evaluation team. See Part VI, "Three Evaluation Scenarios," p. 150, for more detail on this case.

BEST COPY AVAILABLE

Sample Case: When Not To Do An Evaluation

A local school system had been implementing a human rights program in the upper elementary grades for several years. A special budget line from the local state senate funded the program. However, people in the school system didn't really like the design of the program and wanted to change it. They thought that by doing an external evaluation they could persuade the state senate to agree to a revision of the program. With great enthusiasm they designed a comprehensive evaluation, found an excellent evaluator, and raised the funds needed to do the evaluation.

Once the evaluation was completed, it showed that the program indeed had some serious design flaws. However, the individuals in the state senate were not interested in hearing the results. They had made up their minds that it was an important program and no evaluation data were going to stop them from continuing the program. Instead of reading the evaluation with interest, they rejected the evaluation out of hand, leaving those in the school system responsible for designing and carrying out the evaluation very frustrated.

QUESTION 3.
HOW DO I GET STARTED?

If you have satisfactorialy answered the first two questions (i.e., you have identified a real need for evaluation and you are certain that the results will be used for decision-making purposes in your organization), then you are ready to get started.

The next step is to invest the necessary time and effort to answer the following questions thoughtfully and thoroughly:

A. Who is the audience for the evaluation?

In other words, who will be interested in reading the evaluation when it is done and who will implement its recommendations? Depending on who you are, what your organization is doing, and what decisions need to be made, you can have one or multiple audiences, among them:

- People designing and implementing programs;
- The Executive Director and/or Board of your organization;
- The agency funding your program;
- Clients and other groups you are trying to reach.

Once you have identified these different audiences, it is critical to take the time at the very beginning of the process to get everyone involved to identify what they want from the results of the evaluation. This step is often difficult, as these are busy people involved in many activities.

BEST COPY AVAILABLE

For this first step it is incumbent upon whoever is responsible for your evaluation to spend time with your audience(s), either individually or in small groups, to help them think through (1) what questions they might have that the evaluation can help to answer and (2) how, once they obtain the answers to these questions, they will use this information in their decision making. If you fail to take this time at the beginning to ensure their involvement and commitment, you run the risk of producing an evaluation that your key audience(s) will ignore when they come to make the very decisions this evaluation was intended to facilitate.

B. When will your audience(s) need the information from the evaluation?

It is very important to determine if the evaluation is to be used to make a specific decision. For example, if your audience is going to make a major decision in four months, then they need the evaluation report in time to use it in making this decision. Designing and carrying out an evaluation that reaches decision-makers one month after their decision has been made is pointless. The decision will already be made and the evaluation (including all your time, effort and the resources that went in to carrying it out) will be "history."

C. In what format should the evaluation be delivered?

You want to present the evaluation results in a way that is useful to your audience(s). Too often evaluations are prepared with very nice binders and lots of impressive charts and graphs, but readers can't easily find the crucial information they are looking for. And even when they do, they often still cannot find the answers to their questions. Such evaluations often end up unread, gathering dust on a bookshelf or simply thrown way, along with all the time and money spent to create them.

To avoid this waste and frustration, make sure you package the results in a way that is easy to read, attractive, and responsive to the needs of the audience. Often an introductory three-to-five-page summary, primarily written with bullets, is enough. Sometimes charts and graphs are helpful.

If you want your audience to use the outcomes of the evaluation, you must take the time to determine how best to deliver these outcomes to them in a form they will read and use. Use the personal interactions described in point A above to get ideas from your audience about a "user-friendly" report.

D. How much money is available to carry out the evaluation?

Before going any further in planning your evaluation, be realistic and determine what your budget is for the evaluation. Sometimes, especially if you have a grant from an outside funder that requires one or more evaluations as part of the grant, you have some funds set aside for the evaluation. If not, then you either need to design an evaluation that can be done in-house by staff with possible volunteer support, or you need to look for funding for the evaluation.

The important thing is to be realistic: don't design an ideal evaluation that you can't afford. If you do, you are stopped before you start. If you don't have the necessary money but you REALLY need that evaluation, then strategize with your key audiences (especially if they are the funders and/or your board) on ways to get the funding you need. If possible, ask them to help you.

E. Who will carry out the evaluation?

You have several choices.

- You could do the evaluation in-house. If what you need is relatively straightforward (e.g., a review and update of your materials and/or your training course) and you have someone on your staff with the capabilities, you may be able to do this internally. You might also consult some evaluation resources and/or talk to people outside your organization who have extensive experience in evaluation.
- You could contract it out to an evaluation specialist. If what you need goes beyond your in-house expertise, then you will probably need to hire an outside evaluation expert who can do the evaluation for you.
- You could make the evaluation a joint effort, bringing in an outside specialist to help you and your staff design and carry out the evaluation. See Question 6 on page 144 for some guidelines in choosing an external evaluator.

For some examples of different scenarios in terms of audiences, timing for the evaluation report, substance of report, funding, and who does the evaluation, see Part VI, "Three Evaluation Scenarios," p. 150.

F. How elaborate must the evaluation be?

Some people think that, in order to be credible, evaluations must be "scientifically" carried out: one needs to do a pre-test and a post-test, have an experimental group that participated in the human rights education program and a control group that didn't, and be able to come up with statistical comparisons that show a significant difference between the experimental group and the control group.

While this has long been the standard method of evaluation, an increasing volume of literature argues that this approach—more characteristic of academic research—doesn't always work in the "real world," especially for programs that deal with on-going social problems. More important is sizing up your audiences, deciding at the beginning what kind of information they are going to need to make a decision, and giving them the information in time to affect decisions. More often than not, the decision they need to make will not require an elaborate evaluation. They need only answers to a few rather straightforward questions.

Michael Quinn Patton, an experienced program evaluator and author of *Utilization Focused Evaluation*, a widely used book on evaluation, explains this alternative method succinctly:

> *Decision-makers regularly face the need to take action with limited and imperfect information. They prefer more accurate information to less accurate information, but they also prefer some information to no information.... There is no rule of thumb that tells an evaluator how to focus an evaluation question. The extent to which a research question is broad or narrow depends on the resources available, time available, and the needs of decision-makers. These are choices not between good and bad, but among alternatives, all of which have merit.*[1]

[1] Michael Quinn Patton, *Utilization Focused Evaluations* (Thousand Oaks, California: Sage Publications, 1997) 2234-5.

QUESTION 4.
WHAT ARE SOME OF THE MORE COMMONLY ASKED EVALUATION QUESTIONS?

Some people are under the mistaken impression that there is a one-size-fits-all blueprint for carrying out evaluations. Unfortunately, this is not the case. The questions and methodologies will vary tremendously, based on the initial concerns that lead you to conduct an evaluation and your plans for using the results.

To guide you in this process, some of the more commonly asked evaluation questions are listed below. Which you use and what other questions you add will depend on your audiences and the information they need from the evaluation to make decisions.

Commonly Asked Evaluation Questions

- Has the project achieved its objectives (e.g., successfully developed a new human rights education curriculum and materials, successfully trained staff in the curriculum and materials, successfully delivered courses)? If not, why?
- Were the required resources for the program clearly defined (e.g., technical assistance, purchase of materials) and appropriate? If not, why? What actions were taken to address problems that might have arisen?
- How well was the project managed? If management problems arose, what actions were taken to address them?
- Did project activities take place on schedule (e.g., development of materials, design of curriculum, design and/or delivery of courses, radio/TV spots)? If there were delays, what caused them? What actions were taken to correct them?
- Did the project have the desired impact (e.g., did it result in changes in knowledge, attitudes, and practices of teachers and/or students in the human rights arena)? If not, why? Did the project have any unintended impacts?
- Is the project replicable and/or sustainable? Was it cost effective?
- What were the lessons learned? For others who might want to reproduce or adapt your project? If you want to expand this project to other sites?

QUESTION 5.
WHAT ARE SOME TOOLS FOR ANSWERING YOUR EVALUATION QUESTIONS?

An evaluator, like any expert, should have a "Tool Kit" containing a wide variety of evaluation tools ranging from highly quantitative to highly qualitative. The trick is to decide which tools are most appropriate, given the questions asked and the audience's information needs.

Below is a list of commonly used evaluation tools. Following each, for illustrative purposes, are circumstances in which you might want to make use of that tool.

Some of the More Commonly Used Evaluation Tools and When to Use Them

A. Structured questionnaires and interviews

When to use:

- When you have specific information you want to obtain and know what your questions are (e.g., you want to get feedback on what trainees thought of a training course; you want to find out how participants used what they learned).

B. Interviews (semi-structured, open-ended)

When to use:

- When you want to get at how the program has impacted an individual in terms of changes in attitudes and self-perception (e.g., participant in a human rights training program; someone the trainee has in turn trained). Semi-structured and open-ended interviews are especially useful in this context.
- When you want to identify unintended results that you may not have anticipated and thus looked for in a structured interview or questionnaire (e.g., personal impacts, what participants have done with the training).

C. Tests

When to use:

- At the beginning and end of a training course to assess what participants have learned or measure changes in attitudes.

D. Observation

When to use:

- In a classroom to see if the teacher trained is appropriately integrating human rights into teaching and classroom management practices.
- When a human rights training program is being piloted to assess how participants are reacting and interacting or to what extent participants understand and use the methodology and materials.
- With a pre-established observation checklist to make sure you are observing aspects of specific interest.

E. Case studies

When to use:

- You want to see what people do with the training within the context they are working and you want the flexibility to follow trails and/or examine the individual or program you are assessing within a broader cultural context.

F. Group interviews or focus groups

When to use:

- When you lack the time and/or resources to make individual interviews
- When you want to obtain some information that would be enriched by having the people to be interviewed interacting with and listening to one another (e.g., What did participants think of the training program they attended? How did they use what they learned? How did it impact them and their communities?).
- When you want to enrich the data obtained through individual interviews or to test out results from individual interviews with a larger group of individuals to see if you obtain similar responses.

G. Project records

When to use:

- When you want to collect basic information that is already available in project records (e.g., how many people were trained and what their characteristics were, when the training took place, how many and what types of materials were distributed, how much they cost).

When, how, and in what combination these tool are to be used depends on the questions you are asking, as well as the time and resources available to carry out the evaluation.

For some example of different evaluation scenarios and combinations of tools to be used, see Part VI, "Three Evaluation Scenarios," p. 150. For further information on evaluation tools, please see *Evaluation in the Human Rights Education Field: Getting Started* by Felisa Tibbitts.[7]

QUESTION 6:
HOW DO WE GO ABOUT SELECTING AN EVALUATOR?

You have decided you need an external evaluator. You have identified your audiences, you have received their endorsement of the evaluation, and with them you have begun to identify the key questions and the uses for the evaluation. How do you find an evaluator who suits your needs?

The first thing you need to do is develop a profile of the kind of skills your evaluator should have:

- Is this evaluation going to require someone with strong quantitative skills (e.g., are you going to have to select a random sample and when you have the data, do statistical tabulations)? Or given the nature of your questions, are you looking for someone with strong qualitative skills? Perhaps you need someone with both.
- How important is it that the person has extensive knowledge and/or background in human rights generally and specifically in the program being evaluated?
- How closely will you want the evaluator to work with you and your staff (e.g., do you want to have him or her work independently or as a member of a team that includes some in-house staff)?

[7] Felisa Tibbitts, *Evaluation in the Human Rights Education Field: Getting Started* (The Hague: Netherlands Helsinki Committee, 1997). Available on-line at www.hrea.org

- Do you have a clear idea of the evaluation design and just want someone to implement it? Or are you looking for an evaluator who will help you and your audiences fine-tune the evaluation questions and suggest the most appropriate methodology for answering those questions?
- Do you want to hand the job to the evaluator and let him or her "run with it," or do you want to be directly involved throughout the process? If the latter, what does this mean for the kind of person you want to bring in as an evaluator?

Once you have the profile of your evaluator in mind and understand the type of involvement you want in the design and conduct of the evaluation, the next step is to reach out to other organizations in your community that have recently carried out evaluations. They do not necessarily need to be involved in human rights education. Ask them about their experiences with the evaluators. These inquiries may generate names of people whom you would like to interview and get references.

Another way to identify evaluators is to contact organizations in your area that specialize in educational evaluation. If you can describe the kind of evaluator you are seeking, they may be able to come up with some names.

Most important is selecting someone with whom you are comfortable, and not just because he or she has the requisite evaluation skills. Ultimately you need to select someone that you feel will listen to you, someone who will attempt to accommodate your needs, and if you decide to combine the efforts of an outside evaluator with people working in-house, someone who is a real team player.

QUESTION 7:
WHAT ARE SOME SPECIAL CHALLENGES/OPPORTUNITIES FOR DESIGNING, IMPLEMENTING, AND USING EVALUATIONS IN HUMAN RIGHTS?

Unlike objective subjects like mathematics and science, human rights education necessarily seeks to impart more than knowledge and tools that can be used to apply that knowledge. It also involves addressing core human rights for respect, dignity, and tolerance, as well as recognizing that while we are all different, we are equal. Human rights education further requires that these lessons be learned not only intellectually, but also personally, taking action to live them in our classrooms, homes, and communities. These are the values that underlie the Universal Declaration of Human Rights.

Furthermore, education for human rights means working with individuals, both neophytes and seasoned activists, who come from different backgrounds and life experiences and who may be applying what they learn in human rights in different ways, depending on the community needs and their particular interests.

Measuring whether these concepts are well understood and applied, especially when evaluating impacts, raises a number of difficult questions: How can you ascertain that people are treating each other with respect as a result of a course in human rights? How can you determine whether participants in a course have increased in their feelings of self-worth? Or their understanding of what to do when their rights are violated?

While "standard" evaluation methodologies such as surveys, questionnaires, and tests of knowledge are particularly good for seeing what people have learned. You may find that you need to exercise more creativity if a key objective of your evaluation is to see whether, as a result of a human rights education program, there have been changes in people's lives. In such cases, more qualitative instruments, like case studies and open-ended interview observations, might be appropriate.

QUESTION 8.
HOW DO I USE EVALUATION RESULTS IN MAKING DECISIONS ABOUT MY PROGRAM?

Finally, you should keep in mind that data from evaluations is typically only one of several sources of information used by an organization in making decisions. There will inevitably be some considerations of a "political" nature (e.g., how will influential people in the community receive the decisions to be taken with the evaluation data? Will taking this decision unnecessarily alienate some members of the community?). And inevitably certain individuals in the audience will have their pre-conceived notions challenged and be made to feel insecure.

However, if the evaluation touches on the right questions, if the information has been packaged in a way that decision makers can readily use it to make their decisions, and if the audience has "bought into" the evaluation from the start, the chances are good that the evaluation will be put to good use.

Once you have completed the evaluation, the challenge is to bring the information to the attention of the decision-makers when they make the decisions. There is no substitute for being in the right place, at the right time, with the right information (e.g., figuring out when the decision(s) that the evaluation is to inform are going to be made, getting the evaluation report into the hands of the right people so that they can actually use it). An ideal way of accomplishing this task is to get a briefing on the evaluation results on the agenda in the meeting where the decision is to be made and making sure that the decision makers have a packet that summarizes the results and their implications for the decision(s) to be taken before the meeting.

In other words, having completed the evaluation, you are now the advocate bringing to your decision-makers the information that you want them to use in making their decision. But keep in mind that in reality evaluation results are often only one important source of information among several that will be used in making a given decision.

[3] This fictionalized case is based on a real curriculum: Lori DuPont, Joanne Foley, and Annette Gagliardi, *Raising Children with Roots, Rights & Responsibilities: Celebrating the UN Convention on the Rights of the Child* (Minneapolis: Human Rights Resource Center, 1999).

Sample Case: How Evaluation Results Were Brought to Bear on the Decision-Making Process

The YWCA in a major US city had just completed a pilot community education program on the UN Convention on the Rights of the Child. The program built on the parent-child relationship by bringing parents and their pre-school children together for twelve two-hour sessions on different topics. Each session included parent-child activities as well as periods when adults focused on the day's topic with a parent educator while an early-childhood educator helped the children practice skills for living in a democracy in another room. For example, in the session on the child's right to a name and nationality, family groups made flags of the places where the ancestors came from, sorted different kinds of rice, pasta or beans, constructed American flags, and discussed the origin of the child's name. In their separate period, parents discuss the origin of their own names, the meanings, values, and conflicts of nationality and collective identity, and the impact of these for their children. Meanwhile the children also engaged in activities involving their names, countries of origin, and the colors and symbols of the American flag.[3]

The YWCA wondered whether the program, which was based in a mostly European-American suburb, might work in other settings and other parts of the country. The program also drew the attention of state authorities, who admired the citizenship, problem solving, and critical thinking skills the program seemed to impart, as well as its emphasis on empowerment and responsibility. They wanted to know if this program would be appropriate for use with immigrant and Native American communities in the state.

To conduct the evaluation, the YWCA and the state selected an external evaluator who was herself a Native American. The evaluator observed the weekly sessions, interviewed parents and staff to obtain their opinions on what they thought of the program, and conducted a pre-test/ post-test to assess changes in knowledge, attitudes and practices on the part of the parents regarding child health and human rights. She also brought in some representatives from nearby Native American and immigrant communities to review the materials, observe the sessions, and comment on what—if anything—might need to be adapted were the program to be implemented in their communities.

The evaluator found that both the parents and their pre-school children were enthusiastic about the program. Parents especially appreciated getting to know other families with young children The evaluator also found that parents had learned a great deal and seemed to be applying what they were learning at home. Nevertheless she and the fellow Native Americans she brought in concluded that there were a number of elements that needed to be adjusted were it to be used with their communities, especially those located in rural areas. Likewise the observers from immigrant communities felt that the program needed to reflect both the culture and immigrant status of their respective communities. The evaluator thus recommended that before an expanded program be implemented, educators in the Native American and immigrant communities should work with the YWCA program developers to adapt the existing curriculum to the cultural or their respective groups and train members of their communities to run the programs.

BEST COPY AVAILABLE

The evaluator, knowing that both the YWCA board and the state authorities who commissioned the evaluation didn't have a lot of time to focus on the results, prepared a short report in which she presented the results in bullets complemented by some testimonies from parents. Each report was tailored to answering the similar but slightly different questions of the two institutions. At the end of the reports she provided some concrete suggestions for adapting the curriculum and materials.

The report was very well received by the YWCA and state authorities, both of whom accepted the evaluator's recommendations in their entirety and agreed to work together to carry them out.

C. Three Evaluation Scenarios

Outlined below are some examples of scenarios in which it makes sense to do an evaluation. Each scenario attempts to identify the following:

- The audience(s) for the evaluation;
- What information the audience needs for making decisions;
- What tools and methods are to be used in obtaining this information;
- Who carries out the evaluation;
- Evaluation outcomes;
- Use of evaluation information in the decision making process.

SCENARIO 1:
AFTER-SCHOOL HUMAN RIGHTS EDUCATION FOR YOUTH

Parts of this analysis have already been described above. A local non-profit organization that is active in human rights initiated an after-school human rights education program for junior high school students run in a church facility near the local junior high school. It started very successfully but, over the years, enrollments began to dwindle. The decline was especially marked during the last school year. The board of the non-profit decided they needed an evaluation to help them figure out: (a) whether to continue the program; and (b) if they were to continue the program, what needed to be done to reinvigorate it.

The audience(s) for the evaluation:

- The person in charge of hiring the teachers and running the program;
- Members of the board of directors of the non-profit organization.

What information the audience needs for making decisions:

- Why were fewer parents enrolling their children in the program?
- What was the quality of the training (e.g., curriculum, materials, delivery by the instructors)?

- Were there any internal problems with logistics or communications that they should be aware of?
- What did the youth who attended like or not like about the program?
- Were other activities available that might be more appealing to parents and/or youth?

Tools and methods for obtaining this information:

- A questionnaire sent home to parents asking them why they enrolled their children in the program, what were they hearing about it from their children, and what they thought their children were getting out of the program;
- Semi-structured interviews with a sample of students (e.g., why they were enrolled in this program; what they liked/didn't like about it; what they thought of the teachers and the materials; what would make it more interesting);
- An open-ended interview with the teachers to determine what they liked about the program, what most frustrated them, their assessment of their own strengths and weaknesses, and what they would like to do to revitalize the program;
- Observation of several classes to assess the nature of interactions among students and teachers and the extent to which students were engaged;
- Assessment of the internal management of the program (e.g., review of records, interviews with teachers and board members to identify how effectively the program is being carried out).
- Review of materials used in the program;
- Review of literature in the field to identify other options for carrying out similar after-school programs.

Who carries out the evaluation:

- An outside evaluator selected by the board, who happens to be a member of the community in collaboration with a member of the board who has evaluation experience. As a member of the community, the outside evaluator offers to do the evaluation pro-bono, as does the board member.

Key evaluation findings:

- Classroom observation showed that teachers seemed bored and students were not challenged;
- Review of materials showed they weren't attractively presented;
- Interviews with students identified an after-school sports program at a nearby community center that many would like to attend meeting at the same time;
- The review of records and interviews with the teachers and the board identified some serious logistical problems delaying the arrival of necessary materials. This delay was, in turn, having an adverse effect on the teachers' ability to deliver the program effectively;
- The interview with the teachers surfaced another after-school program which had promise where, instead of staying in the classroom, students and teachers went out into the community, identified human rights issues, and took actions to address them.

Use of evaluation information in the decision making process:

- Based on the evaluation findings, the board decided to substitute the alternative program with a more activist focus the following school year and to do a similar assessment at the end of the next year.

SCENARIO 2:

IMPLEMENTING A HUMAN RIGHTS EDUCATION CURRICULUM IN AN ELEMENTARY SCHOOL

Three elementary school teachers attended a two-day human rights education course offered by Amnesty International. The teachers came back from the course and enthusiastically started applying what they learned in their classrooms. Seeing the enthusiasm of the three teachers, other teachers at the school also expressed an interest in participating. The teachers persuaded the principal to look for funds that would enable them to expand the program within their school with the idea that, once implemented on a school-wide basis, their school could serve as a model for the school district. The teachers and the principal decided to apply to the county board of education and the school's Parent Teacher Association (PTA) for funding. However, they were told that they must show that it is a program worth supporting. They have limited funds and realize that they have to find a creative way to carry out an evaluation.

The audiences for the evaluation:

- The teachers who took the course and are implementing what they learned, who want feedback on their own performance;
- Other teachers, who would like to be further convinced of the value of participating in the program;
- The school principal, who also wants to support the program;
- The county board of education and the PTA, who are possible funders.

What information the audience needs for making decisions:

- Exactly what is required of the teachers who participate in this program?
- What kind of support will the principal and others require to administer the program?
- Do the students seem to like it? What do the parents think of it?
- Are the students learning about human rights?
- Are there any changes in classroom behavior on the part of the students and the teacher?
- How much is this program going to cost to start and maintain?

What tools and methods for obtaining this information:

- Review of the course training module and materials;
- Classroom observation of the teachers applying what they learned with their students;

- Semi-structured interviews with all three teachers and a sample of students to find out what they liked and didn't like about the program and what changes they have perceived in themselves or the classroom as a result of participating in the program;
- A written examination to assess teacher and student knowledge of human rights;
- Visits to two other schools in nearby cities that are implementing the curriculum to find out about their experiences, management issues, and costs.

Who carries out the evaluation:

- Through Amnesty International, the school was able to identify an outside evaluator with experience in human rights who was willing to carry out the evaluation at a reduced fee.

Key evaluation findings:

- Data (scores on written examination, self-reports, classroom observations) suggest that teachers, students, and parents like the program and that it is having a positive impact on the students and the classroom atmosphere;
- A review of management implications suggests that the program's administration and management requirements are reasonable for the school;
- Cost data show minimal costs per student.

Use of evaluation information in the decision making process:

- The principal submitted the evaluation report along with his proposal for expanding the program school-wide to both the PTA and the school board;
- The school board decided, based on both the proposal and the evaluation data, to fund the program on a trial basis for two years.

SCENARIO 3:

A PROGRAM WITH A HUMAN RIGHTS FOCUS TO HELP COMMUNITIES COPE WITH DOMESTIC VIOLENCE

The Governor's task force on domestic violence would like to introduce human rights within its program for assisting communities and victims to understand the dimensions of domestic violence and help them take action to address domestic violence. The task force has identified a program being used overseas with the elements they are looking for and would like to adapt the program to their needs. In order to do this, they must get help from the organization overseas. They would then like to pilot the program in several communities in their state. If the program is successful, the task force would like to expand it for use throughout the state. The task force has a small amount of funding for the program. They also have access to funding for both the pilot and its evaluation through several grants. As part of the pilot, and before expanding it, they need to know: (a) if the program is effective in achieving its objectives; (b) how it is received in the pilot communities; (c) what the cost implications are of assuming the program.

The audiences for the evaluation:

- Members of the Governor's task force;
- Program participants;
- Potential funders of an expanded program.

What the audiences want to know:

- How does the program complement what is already being done to address domestic violence?
- Is the program worth the investment of time and human resources?
- What do people (e.g., community activists, victims of abuse) think of the program?
- What are the costs?
- What are the preliminary data on program impacts in terms of addressing and reducing issues of domestic violence?

What tools and methods for obtaining this information:

- Observation of the training course and review of materials for quality and relevance;
- Semi-structured interviews with course participants (e.g., community activists, victims of domestic violence) to assess what they thought of the training methodology and materials;
- Follow up through semi-structured interviews with people trained (e.g., after one month, six months, one year) in order to document what they are doing with their training and what impacts they believe the training had on them;
- Open-ended interviews with key individuals in the communities (e.g., workers in domestic violence shelters, hospitals) to identify whether they have seen any changes as a result of the program;
- A detailed review of costs for training and follow up.

Who carries out the evaluation:

- An outside evaluator with experience using qualitative methodologies.

Key evaluation findings:

- Both community activists and victims of abuse like the training methodology, although a number of the materials need to be adapted for use in their community;
- The evaluation follow-up shows that both the community activists and victims of abuse, based on what they learned, are taking action in their homes and in their communities to curb abuse;
- Initial positive indications (e.g., reductions in physical and psychological abuse) when abuse victims have acquired some tools they can use to defend themselves;
- A detailed cost study shows that while costs are appreciable, given that the program has a significant follow-up component, the benefits in reductions in domestic violence outweigh the costs.

PART VII

Human Rights Education Resources

> *The ultimate goal of [human rights] education is the formation of responsible, committed and caring planetary citizens who have integrated these values into everyday life and acquired the skills to advocate for them.*
>
> Betty Reardon
> *Educating for Human Dignity*

PART VII CONTENTS:

A. Printed and Electronic Resources 157

B. Media Resources 163

C. Principal US Organizations Engaged in Human Rights Education 164

D. Web Sites for Human Rights Education 166

One indication of the rapid development of human rights education is the large number of new resources available. Those listed below represent only a sampling of proven materials on general categories. For more extensive resources, especially on specific human rights topics, consult the Web sites listed below and the bibliographies of the recommended texts. The Universal Declaration of Human Rights is abbreviated UDHR throughout this section.

Those resources marked with an asterisk (*) can be ordered through the University of Minnesota Human Rights Resource Center:

Human Rights Resource Center
University of Minnesota
439 Law Center
229 19th Avenue South
Minneapolis, MN 55455

1-888-HREDUC8
humanrts@tc.umn.edu
http://www.hrusa.org
http://www.umn.edu/humanrts

A. Printed and Electronic Resources

HUMAN RIGHTS EDUCATION: THEORY, METHODOLOGIES, AND CURRICULA

Andrepoulos, George J., and Richard Pierre Claude, eds. *Human Rights Education for the Twenty-First Century.* Philadelphia: University of Pennsylvania Press, 1997.*

A comprehensive overview of human rights education, including sections on theories and contexts, approaches to teacher training, college and adult education, specialized training for professionals, community-based and non-formal human rights education, as well as resources and funding.

Amnesty International. *First Steps: A Manual for Starting Human Rights Education.* London: Amnesty International, 1996.

The full text of this comprehensive primer for human rights education and its African version, *Siniko* (1998), are available on line in French and English: erc.hrea.org/Library/First_Steps/index.html.

Amnesty International Educators' Network. *Amnesty International Educators' Network Human Rights Education Resource Notebooks.* New York: Amnesty International Educators' Network, 1997.*

A collection of human rights education curricula in specific topic areas, including Women's Human Rights; Children's Rights; Religion, Race, and Ethnicity; Indigenous Peoples; Death Penalty; Teaching Young Children about Human Rights; Conflict Resolution and Peace; and Teaching Human Rights through Literature. Three notebooks are specific to teaching human rights to elementary, middle, and high school students. Two notebooks compile syllabi of college human rights courses and agendas of human rights workshops.

Brown, Margot. *Our World, Our Rights: Teaching about Rights & Responsibilities in the Elementary School.* London: Amnesty International UK and Education in Human Rights Network, 1996; rev. Janet Schmidt et al. New York: Amnesty International USA, 2000.*

A curriculum that offers innovative strategies and activities for teaching about the UDHR in elementary school. Activities address human rights in the family, the classroom, the school, and the wider community.

Claude, Richard Pierre. *Methodologies for Human Rights Education.* New York, NY: Peoples Decade for Human Rights Education, 1997.

A practical introduction to human rights education pedagogy, including an essay on the right to know one's right, a guide to curriculum planning, suggestions for educating for empowerment and targeting user-groups, and methodologies for evaluation. Text available on line: http://www.pdhre.org.

Claude, Richard Pierre. *The Bells of Freedom.* Addis Ababa: Action Professionals Association, 1995.

A resource curriculum with resource material for facilitators of non-formal education and twenty-four human rights "echo sessions." Available in English, French, Japanese, Amharic, and Creole. Text available on line: http://www.umn.edu/humanrts.

Dupont, Lori, Joanne Foley, and Annette Gagliardi. *Raising Children with Roots, Rights, & Responsibilities: Celebrating the Convention on the Rights of the Child.* Minneapolis, MN: Human Rights Resource Center, 1999.*

An interactive curriculum to introduce both parents and their pre-school children to the rights of the child. Emphasizes problem solving, critical thinking, and citizenship skills and builds ethical awareness and self-confidence in both children and families.

Flowers, Nancy, ed. *Human Rights Here and Now: Celebrating the Universal Declaration of Human Rights.* Minneapolis: Human Rights Resource Center, University of Minnesota, 1997.*

A primer for human rights education that includes background information, strategies for teaching human rights, and activities for a variety of ages and situations. Text is available on line: http://www.hrusa.org/hrh-and-n/default.htm

Freire, Paulo, *Pedagogy of the Oppressed.* New York, NY: Seabury Press, 1970.

A foundation text for human rights education: Freire's work examines the intersection of education and social justice. His pedagogy seeks to enable the oppressed to understand that oppressive forces are not part of the natural order but the result of historical and socially constructed forces that can be changed.

Instituto Peruano de Educación en Derechos Humanos y la Paz (IPEDEHP). *Técnicas participativas para educar en derechos humanos y en democracia.* Lima: Instituto Peruano de Educación en Derechos Humanos y la Paz, 1998.*

A Spanish-language curriculum for popular education in democracy, human rights, and peace that combines the affective with the cognitive. Sections on pedagogy and two board games are available in English.

Martin, J. Paul. *Self-Help Human Rights Education Handbook*. New York, NY: Center for the Study of Human Rights, Columbia University, 1996. Center for the Study of Human Rights, 1108 International Affairs Building, Columbia University, New York, NY 10027; 212-854-2479; 212-316-4578 (fax); cshr@columbia.edu.

A practical guide to program planning and curriculum development for human rights. Available on line: hhtp://www.columbia.edu/cu/humanrights/.

McQuoid-Mason, David. "Methods of Teaching Human Rights" in *Human Rights Theories and Practices*. ed. Lalaine A. Sadiwa. South Africa: HURSA Publications, 1997.

A concise survey of methods for participatory education.

Mertus, Julie, with Nancy Flowers and Mallika Dutt. *Local Action, Global Change: Learning About the Human Rights of Women and Girls*. New York, NY: United Nations Development Fund for Women (UNIFEM) and The Center for Women's Global Leadership, 1999.*

An interactive and comprehensive training manual that introduces human rights in terms of the life experiences of women and girls.

O'Brien, Edward, Elena Green, and David McQuoid-Mason. *Human Rights for All*. St. Paul, MN: West Educational Publishing, USA, 1996. West Publishing Company, 610 Opperman Drive, P.O. Box 64526, St. Paul, MN 55164-0526.

An innovative and comprehensive curriculum for high school students that lays a foundation in human rights law and concepts and challenges students with difficult questions.

Office of the High Commissioner for Human Rights. *ABC, Teaching Human Rights: Practical Activities for Primary and Secondary Schools*. New York, NY: United Nations, 2000.

The new edition of this introduction to human rights education emphasizes the UDHR and the Convention on the Rights of the Child. This booklet will be available in all official UN languages. Full English text is available on line: www.unhchr.ch/html/menu6/2/abc.htm#II.

Nuclear Age Peace Foundation. *Your Place in the World: Human Rights and Responsibilities*. Santa Barbara, CA: Nuclear Age Peace Foundation, 1998.*

A curriculum that addresses issues of tolerance affecting high school students in their communities by guiding students to define human rights and formulate their own ideas of rights and responsibilities.

People's Decade for Human Rights Education. *Learning, Reflecting and Acting: 149 Activities Used in Learning Human Rights*. New York, NY: People's Decade for Human Rights Education, forthcoming. People's Decade for Human Rights Education, 5226 West 111th Street, New York, NY 10025; 212-749-3156; 212-666-6325 (fax); pdhre@igc.org.

A compilation of activities from training programs around the world emphasizing popular education techniques for social change.

Reardon, Betty A. *Educating for Human Dignity: Learning about Rights and Responsibilities*. Philadelphia, PA: University of Pennsylvania Press, 1995.*

Taking a developmental approach to human rights education, each chapter discusses the learner's skills and conceptual level at a particular age and offers examples of age-appropriate lessons. The introduction provides a theoretical basis for education for human rights and civic responsibility. Also available in Arabic.

Rethinking Schools. *Rethinking Our Classrooms: Teaching for Equity and Justice*. Milwaukee, WI: Rethinking Schools, Ltd., 1994. Rethinking Schools, 1001 E. Keefe Ave., Milwaukee, WI 53212; 1-800-669-4192; 414-964-722(fax); RSBusiness@aol.com; www.rethinkingschools.org.

A collection of articles describing successful classroom practices in teaching about social justice issues. Includes a useful resource section of curricula, books, videos, and journals.

Shiman, David. *Teaching Human Rights*. Denver, CO: Center for Teaching International Relations, 1999.*

Now in a new edition, this thought-provoking activity book makes students aware of issues of justice and rights in the USA and abroad, encourages cross-cultural comparisons, and challenges students to define their own values and consider how they could contribute to a better world.

ECONOMIC AND SOCIAL RIGHTS

Center for Economic Conversion. *Sustainable Economics: A Supplementary Curriculum for High School Economic Courses*. Mountain View, CA: Center for Economic Conversion, 1999.*

An innovative curriculum supplements high school economics courses by introducing and explicating concepts of sustainability and sustainable economic development.

Mittal, Anuradha, and Peter Rosset. *America Needs Human Rights*. Oakland, CA: Food First/ Institute for Food and Development Policy, 1999.*

Millions of people are left out of American prosperity. This book and its companion video makes a powerful case that both the letter and spirit of universally recognized human rights are routinely violated by US government policies that safeguard corporate profits rather than people. Topics include understanding human rights, the new American crisis, poverty in America, welfare reform and human rights, and movement building. 23-minute video.

Sanders, Amy and Meredith Sommers. *Child Labor is Not Cheap*. Minneapolis, MN: Resource Center for the Americas, 1997.*

An innovative curriculum that focuses on the more than 250 million children who spend most of their days on the job, including hundreds of thousands in *maquiladoras* across the Americas where they sew clothing and other goods for the US market. Comes with the video *Zoned for Slavery*.

Shiman, David. *Economic and Social Justice: A Human Rights Perspective*. Minneapolis, MN: Human Rights Resource Center, University of Minnesota, 1999*

Topic Book 1 in the Human Rights Education Series and a companion to *Human Rights Here and Now: Celebrating the Universal Declaration of Human Rights*, this resource curriculum treats economic and social rights as inalienable human rights. The book gives both a local and global perspective on social and economic rights, illustrating their interdependence with civil/political rights. Intended for adults as well as young people, it provides a brief history and explanation of these rights and nine activities for further learning.

EVALUATION

Amnesty International. *Evaluation: A Beginner's Guide.* AI Index POL32/03/99. London: Amnesty International, 1999.

A user-friendly primer for evaluating human rights education projects.

Patton, Michael Quinn. *Utilization Focused Evaluations.* Thousand Oaks, CA: Sage Publications, 1997.

Describes a pragmatic approach to evaluation especially effective for programs addressing on-going social problems.

Tibbitts, Felisa. *Evaluation in the Human Rights Education Field: Getting Started.* The Hague: Netherlands Helsinki Committee, 1997.

A technical assistance guide for evaluation in the field of human rights education and training. It presents different methods and data collection techniques for human rights education program evaluation, classroom-based assessments, teacher trainings and text field testing, including sample instruments and a bibliography of sources. Text available on line: http://www.hrea.org/pubs/EvaluationGuide/index.html.

GLOBAL STUDIES

Mattson, Alexandra, Octavio Ruiz, and Meredith Sommers. Translation by Manuel Fernández. *Buen Viaje: Mutually Beneficial Tourism.* Minneapolis, MN: Resource Center of the Americas, 1999.*

A bilingual curriculum for grades 2-12 and adults about traveling with care in Mexico. Creates curiosity for travel while examining the impact of tourism on visitors, the host community, and the environment.

Resource Center of the Americas. *Central American Children Speak: Our Lives and Our Dreams.* Minneapolis, MN: Resource Center of the Americas, 1999.*

Winner of the National Educational Media Network's Bronze Apple Award, this video opens in a Minneapolis classroom where fourth-graders ask questions about their peers in Central America. It then shows the daily lives of children in Guatemala and Nicaragua, beautifully illustrating that all kids have similar dreams, fears, and hopes. 40-minute video and 28-page educator's guide. Available in English or Spanish.

Resource Center of the Americas. *Rigoberta Menchu: The Prize That Broke the Silence.* Minneapolis, MN: Resource Center of the Americas, 1992.

This education packet profiles the Guatemalan indigenous human-rights leader who won the 1992 Nobel Peace Prize. It incorporates photographs, journal exercises, maps, a simulation about family life, and group decision making to help participants examine relationships between indigenous and non-indigenous peoples.

Ruiz, Octavio, Amy Sanders, and Meredith Sommers. *Many Faces of Mexico,* 2nd Edition. Minneapolis, MN: Resource Center of the Americas, 1998.*

An interdisciplinary guide to teaching about contemporary Mexico and the rich diversity of the Mexican people, this curriculum contains background, primary source materials, clearly designed lesson plans, maps, 250 pages of reproducible handouts, and dozens of activities for the classroom.

MULTICULTURAL EDUCATION

Lee, Enid and Deborah Menkart and Margo Okazawa-Rey, eds. *Beyond Heroes and Holidays: A Practical Guide to K-12 Anti-Racist, Multicultural Education and Staff Development.* Washington, DC: Network of Educators for Central America, 1998*

> Offers classroom lesson plans, staff development activities, reflections on teaching, and an extensive resource guide for any educator who wants to to include more than the "heroes and holidays" approach as they address multicultural education in their school.

REFERENCE AND BACKGROUND RESOURCES

Amnesty International. *Amnesty International Annual Report.* New York, NY: Amnesty International USA.*

> This report details human rights violations in over 142 countries and territories during the past year, including the imprisonment of prisoners of conscience, torture, unfair trials, and the death penalty. It shows that abuses by governments and armed political groups are still continuing in all regions of the world. It also shows what Amnesty International members have done to expose and prevent those abuses.

Condé, H. Victor. *A Handbook of International Human Rights Terminology.* Lincoln, NE: University of Nebraska, 1999.*

> A useful guide to the specialized language of international human rights law. Also contains text of the International Bill of Rights documents.

Lauren, Paul Gordon. *The Evolution of International Human Rights: Visions Seen.* Philadelphia, PA: University of Pennsylvania, 1998.*

> A comprehensive survey of the history and development of the human rights movement that includes not only the contributions of governments and global institutions, but also of ordinary women and men toward the building of a global culture of human rights. An excellent reference resource for educators.

TAKING ACTION FOR HUMAN RIGHTS

Elliott, RoAnne. *WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights—Upper Elementary and Middle School.* Minneapolis, MN: United Nations Association of Minnesota, 1992.*

> Provide opportunities for students to develop awareness concerning issues and events of inter-group relations and the dynamics of intolerance.

Gonzalez, Susan. *WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights—Primary Edition.* Minneapolis, MN: United Nations Association of Minnesota, 1999.*

> The lessons in this curriculum focus on the classroom environment, respect for self and others, looking at one's own behavior, the United Nations story and the role of human rights in local and global communities.

Partners in Human Rights Education. *Good Things Happen When Students Take Action.* Minneapolis, MN: Minnesota Advocates for Human Rights, 1997.*

> A three-part curriculum to motivate students to take action on local human rights concerns. Each section contains lesson plans, classroom activities, bibliographies, and background information necessary to prepare students for a lifetime of social involvement and activism.

Simon, Ken. *WE: Lessons on Equal Worth and Dignity, the United Nations and Human Rights—Middle and Secondary Grades.* Minneapolis, MN: United Nations Association of Minnesota, 1993.*

Challenges student to define tolerance, reflect on the positive and negative power of words and symbols, and examine intolerance in their own personal and school environments, as well as on a global level.

United Nations Association of Minnesota. *Understanding the United Nations.* Minneapolis, MN: United Nations Association of Minnesota, 1999.*

This resource helps students to understand the major problems facing today's world and encourages them to explore the role that the United Nations might play in resolving them. The resource includes lessons about the origin, purpose and principles of the UN, the UN's membership and system, and a Model UN activity.

B. Media Resources

Amnesty International. *Amnesty Interactive CD-ROM: A History and Atlas of Human Rights.* New York, NY: Amnesty International USA, 1999.*

A rich program about people, ideas, and events that have shaped the history of human rights. Also available in French and Spanish.

Amnesty International. *The Universal Declaration of Human Rights Animated Video.* New York, NY: Amnesty International USA, 1988.*

Artists from many countries contributed lively animated renditions of the thirty articles of the Universal Declaration of Human Rights. A basic educational tool for any age group.

Women's Commission for Refugee Women and Children. *The Refugee Experience.* New York, NY: Women's Commission for Refugee Women and Children, 1994. Available from: Women's Commission for Refugee Women and Children, 122 E. 42nd St., New York, NY 10168-1289.

Part of a curriculum packet for schools that includes a teaching guide, video, and readings for students.

The Wave. Available from: Zenger Video, 10200 Jefferson Blvd., PO Box 802, Culver City, CA 90232-0802. Tel: 800-421-4246. Fax: 800-944-5432. Email: access@socialstudies.com. Web site: http://www.socialstudies.com.

A thought-provoking dramatization of an actual classroom experiment on individualism vs. conformity in which a high school teacher formed his own "Reich" (called "The Wave") to show why the German people could so willingly embrace Nazism. Grades 7-12. Color. 46 minutes.

Recommended Commercial Films:

The following films have proven especially effective for human rights education:

A Short Film about Death. Part of Krystof Kieslowsky's masterpiece "The Decalogue"; deals artfully with the death penalty.

El Norte. Story of Guatemalan refugees attempting to survive in Los Angeles.

La Ciudad. A small independent film that depicts the plight of undocumented Mexican workers struggling to survive in New York City. In Spanish with English subtitles.

Lamerica. Italian film depicting the plight of refugees from Albania.

Missing. Costa Gavras' dramatization of true story of disappeared in Chile.

The Mission. Dramatization of true story of South American Jesuit missions attempting to protect indigenous population.

The Music Box. Lawyer defends father accused of war crimes in World War II.

The Official Story. Academy Award Argentine film of aftermath of "dirty war" and children of the disappeared.

Schindler's List. True story of Holocaust rescuer.

C. Principal US Organizations Engaged in Human Rights Education

Amnesty International USA Human Rights Educators' Network
322 8th Ave., New York, NY 10001
Tel: 212-807-8400; Fax: 212-463-9193
Contact: Karen Robinson (krobinson@aiusa.org)
Web site: www.amnestyusa.org/education

Center for Economic Conversion
222 View Street, Mountain View, CA 94041
Tel: 650-968-8798; Fax: 650-968-1126
Contact: Joan Holzman (jholzman@igc.org)
Web site: www.conversion.org

Center for Human Rights Education
PO Box 31120, Atlanta, GA 31131
Tel: 404-344-9629; Fax: 404-346-7517
Contact: Loretta Ross, Director (chre@chre.org)
Web site: www.chre.org

Center for Teaching International Relations
University of Denver
2201 South Gaylord Street, Denver, CO 80208
Tel: 303-871-3106; Fax: 303-871-2456
Contact: Mark A. Montgomery (mmontgom@du.edu)
Web site: www.du.edu/gsis/outreach

Cultural Survival, Inc.
221 Prospect Street, Cambridge, MA 02139
Tel: 617-441-5400; Fax: 617-441-5417
Contact: Dr. Ian McIntosh, Director (csinc@cs.org)
Web site: www.cs.org

Educators for Social Responsibility
23 Garden Street, Cambridge, MA 02138
Tel: 617-492-1764; Fax: 617-864-5164
Contact: Lawrence Dieringer (educators@esrnational.org)
Web site: www.esrnational.org

Food First
398 60th Street, Oakland, CA 94618
Tel: 510-65404400 or 800-274-7826; Fax: 510-654-4551
Contact: Sal Glynn (foodfirst@foodfirst.org)
Web site: www.foodfirst.org

Global Education Associates (GEA)
475 Riverside Drive, Suite 1848, New York, NY 10115
Tel: 212-870-3290; Fax: 212-870-2729
Contact: Carol Zinn (globaleduc@earthlink.net)
Web site: www.globaleduc.org

Human Rights Education Associates (HREA)
P.O. Box 382396
Cambridge, MA 02238
Tel: 617 625 0278; Fax: 617-249-0278
Contact: Felisa Tibbitts (ftibbitts@hrea.org)
Web site: www.hrea.org

Human Rights Resource Center
University of Minnesota Law School
229 19th Avenue South, Minneapolis, MN 55455
Tel: 612-626-0041 or 888-HREDUC8; Fax: 612-625-2011
Contact: Kristi Rudelius-Palmer (humanrts@tc.umn.edu)
Web sites: www.hrusa.org and www.umn.edu/humanrts

International Training Centre on Human Rights and Peace Teaching (CIFEDHOP)
5, rue du Simplon, CH - 1207 Geneva, Switzerland
Tel: +41 22 736 44 52 or 735 24 22; Fax : +41 22 735 06 53
Cifedhop@mail-box.ch
Web site : www.eip-cifedhop.org

Network of Educators on the Americas (NECA)
PO Box 73038, Washington, DC 20056
Tel: 202-588-7204 or 800-763-9131; Fax: 202-238-0109
Contact: Deborah Menkart (necadc@aol.com)
Web site: www.teachingforchange.org

Nuclear Age Peace Foundation
PMB 121, 1187 Coast Village Road, Suite 1, Santa Barbara, CA 93108
Tel: 805-965-3443; Fax: 805-568-0466
Contact: Chris Pizzonat (wagingpeace@pnapf.org)
Web site: www.wagingpeace.org

Partners in Human Rights Education
Minnesota Advocates for Human Rights
310 Fourth Avenue South, Suite 1000, Minneapolis, MN 55415
Tel: 612-341-3302; Fax: 612-341-2971
Contact: Deanna Gallagher
Web site: www.mnadvocates.org

People's Decade for Human Right Education
5226 West 111th Street, New York, NY 10025
Tel: 212-749-3156; Fax: 212-666-6325
Contact: Shulamith Koenig, Director (pdhre@igc.org)
Web site: www.pdhre.org

Resource Center of the Americas
317 17th Avenue SE, Minneapolis, MN 55414-2077
Tel: 612-627-9445 or 800-452-8382; Fax: 612-627-9450
Contact: Meredith Sommers (msommers@americas.org)
Web site: www.americas.org

Street Law, Inc.
918 16th Street NW, Suite 602, Washington, DC 20006-0088
Tel: 202-293-0088; Fax: 202-293-0089
Contact: Edward O'Brien, Director (streetlaw@streetlaw.org)
Web site: www.streetlaw.org

United Nations Association of Minnesota
1929 South 5th Street, Minneapolis, MN 55454
Tel: (612) 333-2824; Fax: (612) 339-0835
Contact: Christi Dettle
Web site: www.unamn.org

D. Web Sites for Human Rights Education

In addition to the organizations listed above, the following Web sites also have useful information for human rights education.

Center for the Study of Human Rights
Columbia University, New York, NY
www.columbia.edu/cu/humanrights/

Center for Intercultural Education and International Understanding
www.cam.org/~ceici/en/engl.htm

Education in Human Rights Network
www.human-rights.net/ehrn/index.html

Franklin and Eleanor Roosevelt Institute
www.udhr50.org

International Committee of the Red Cross
Geneva, Switzerland
www.icrc.org/eng

Office of the High Commissioner for Human Rights
Geneva, Switzerland
www.unhchr.ch/html/menu6/1/edudec.htm

University of Minnesota Human Rights Library
www.umn.edu/humanrts

INDEX OF METHODS, TECHNIQUES, AND ACTIVITIES

METHODS FOR HUMAN RIGHTS EDUCATION

1. Brainstorming 60
2. Case Studies 60
3. Closings 61
4. Creative Expression 61
5. Debates and Negotiations 62
6. Discussion 63
7. Dramatizations 65
8. Energizers 66
9. Films and Videos 66
10. Field Trips 66
11. Games 67
12. Hearings and Tribunals 67
13. Icebreakers and Introductions 68
14. Interpretation of Images 68
15. Interviews 68
16. Jigsaw Activities 69
17. Journal Writing 69
18. Media 69
19. Mock Trials 70
20. Open-Ended Stimulus 70
21. Presentations 71
22. Research Projects 72
23. Ranking and Defining Exercises 73
24. Simulations 73
25. Storytelling 74
26. Surveying Opinion and Information Gathering 74
27. Webbing Activities 75

TECHNIQUES FOR HUMAN RIGHTS EDUCATION

1. Carousel/Work Stations 75
2. Contests and Awards 76
3. Fishbowl 76
4. Gallery Walk/Exhibitions/Circus 76
5. Multi-Media Technologies 76
6. Small Group Work 77

ACTIVITIES FOR HUMAN RIGHTS EDUCATION

1. All Our Relations 78
2. Applying for Asylum 79
3. Actors, Artists, Storytellers, and Poets 80
4. The Body of Human Rights 80
5. Born Equal? 81
6. Calling the Names 82
7. Closings 82
   - Ball Toss, 82
   - Collective Summary, 82
   - Group Still Life, 82
   - Releasing the Dove of Peace, 82
   - Slide Show, 82
8. A Dialogue with Your Lettuce 83
9. Energizers 83
   - Arm in Arm, 83
   - The Chain, 83
   - Fireworks, 83
   - Group Sit, 83
   - The Rain Forest, 83
   - Silent Calendar, 84
   - The Storm, 84
   - To the Lifeboats, 84
10. Human Rights Timeline 84
11. Icebreakers and Introductions 85
    - Group Still Life, 85
    - Human Rights Squares, 85
    - Interviews, 85
    - In the Same Boat, 85
    - Me too!, 86
    - Musical Chairs, 86
    - Portraits, 86
    - Teamwork, 86
12. Image Theatre 86
13. The Ladder of Torture 87
14. Mirroring 88
15. A New Planet 88
16. Packing Your Suitcase 89
17. Perpetrator, Victim, Bystander, Healer 90
18. Taking the Human Rights Temperature of Your School 90
19. Telling Our Stories 95
20. The Tool Box 95
21. The UDHR in Our Community 96
22. What Does a Child Need 97
23. Windows and Mirrors 98

HUMAN RIGHTS EDUCATION SERIES

Topic Book 4

THE HUMAN RIGHTS EDUCATION HANDBOOK

Effective Practices for Learning, Action, and Change

BY NANCY FLOWERS

with Marcia Bernbaum, Kristi Rudelius-Palmer, and Joel Tolman

The Human Rights Education Handbook brings together the theoretical thinking and practical experience of educators who are working in many parts of the world to build a culture of human rights. It provides working definitions for human rights education and outlines goals, audiences, and content for this rapidly growing field. At the heart of this manual are practical chapters on the art of facilitation and a compendium of effective methodologies for human rights education in both formal and informal settings. These chapters are supplemented by documents, workshop models, sample activities, and extensive resource lists. An innovative chapter by Marcy Bernbaum lays the groundwork for evaluating human rights education programs.

ABOUT THE AUTHOR

Nancy Flowers has worked as a consultant for human rights education to nongovernmental organizations, UN agencies, and governments in Africa, Asia, Eastern Europe, and the Middle East. She is the author of books and articles on human rights, most recently *Local Action, Global Change: Learning about the Human Rights of Women and Girls* (UNIFEM, 1999).

ABOUT THE HUMAN RIGHTS EDUCATION SERIES

***The Human Rights Education Handbook**: Effective Practices for Learning, Action, and Change* is Topic Book 4 in the University of Minnesota Human Rights Resource Center's Human Rights Education Series.

Education in human rights is a itself a fundamental human right and also a responsibility: the Preamble of the Universal Declaration of Human Rights exhorts "every individual and every organ of society" to "strive by teaching and education to promote respect for these rights and freedom." The Human Rights Education Series seeks to meet this responsibility by providing resources for the ever-growing body of educators and activists seeking to build a culture of human rights, especially in the United States. The Human Rights Education Series editor is Nancy Flowers.

ABOUT THE PUBLISHERS

The Stanley Foundation is a private operating foundation that conducts varied programs and activities designed to provoke thought and encourage dialogue on world affairs and directed toward achieving a secure peace with freedom and justice.

The Human Rights Resource Center at the University of Minnesota fosters learning that develops the knowledge, skills, and values needed to build a universal culture of human rights, especially in the United States.

BEST COPY AVAILABLE

ISBN 0-9675334-3-0